



selected poems of

Jehudah Halevi

SELECTED POEMS
OF
JEHUDAH HALEVI

EDITED BY
HEINRICH BRODY

THE JEWISH PUBLICATION
SOCIETY OF AMERICA

Philadelphia

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Society of America
Paperback edition 1974
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Library of Congress Catalog card number 73-2203
ISBN 0-8276-0058-5
Manufactured in the United States of America

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The present Series of JEWISH CLASSICS was projected in continuation of the previous publication of the English Translation of the HOLY SCRIPTURES—the greatest classic of Hebrew literature and of all times.

When the New Translation of the Scriptures was approaching completion, the late Jacob H. Schiff, through whose munificence the publication of that translation was rendered possible, further proposed to the Jewish Publication Society of America that they should issue a representative selection of the various classes of literature produced by Jewish writers after the close of the Biblical Canon, and for that purpose placed a fund at the disposal of the Society.

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The plan of the Series, however, was outlined during the Chairmanship of our distinguished colleague, the eminent scholar, Dr. Solomon Schechter.

The first principle adopted was that in all cases in which a Hebrew text was extant, it was to be printed along with the English translation, and that an endeavor should be made to present a critical text based not only upon previous editions, but also upon the available manuscripts. For this purpose manuscripts have been photographed in the libraries of England, Italy, Germany, Austria, and Hungary—wherever important manuscripts bearing upon the Series were to be found—and the Committee

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In giving the original Hebrew text the Committee have been able to add a feature which was absent in the publication of the translation of the Scriptures, the English text of which was published without the original Hebrew. This was not due to any desire on the part of the Board in charge to substitute the English text for the original; but the demand for an English version on the part of English-speaking Jews was so urgent, and the facilities in the United States for printing Hebrew at the time so meager, that the Board felt any further delay of a work that had been anxiously expected for twenty years would be inadvisable. It is the hope of the Jewish Publication Society to publish, when its opportunities permit, the Hebrew text of the Bible, side by side with the translation.

The Committee were limited in the preparation of the Series by the amount of the fund, which, though most generous, could not provide for a complete presentation of the Jewish Clas-

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sics, which might well cover hundreds of volumes.

They therefore decided, in the first instance, to omit, by reason of their availability in the English language, certain works which would otherwise naturally be expected to appear in such a Series. This is notably the case in regard to two great philosophical works—the *Kuzari* of Jehudah Halevi, which has been translated into English by Doctor Hartwig Hirschfeld, and the *Guide of the Perplexed* of Moses Maimonides, which has an English version at the hands of the late Doctor Michael Friedländer. Similarly two great names like those of Flavius Josephus and Philo of Alexandria, although rightfully belonging to a series of Jewish Classics, were not included because we were given to understand that they had already been selected for publication in the Loeb Classical Library.

The Committee deemed it necessary to limit the Series to about 25 volumes, and they will endeavor to include in this number representative works of the various classes of Jewish literature under the headings of Apocrypha and Pseudepigrapha, Mishnah, Talmud, Midrash, Codes, Hebrew Poetry, Philosophy, Ethics, Mysticism, History, Epistles, Travels, Homiletics, and Folklore.

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The Series was inaugurated with a selection from the religious poems of Solomon Ibn Gabirol, edited by Professor Israel Davidson, and put into English verse by Mr. Israel Zangwill. The present, the second volume of the Series, is based largely upon the critical text of the *Diwan* of Jehudah Halevi, prepared by the distinguished Rabbi Heinrich Brody of Prag, and published under the auspices of the Mekize Nirdamim Society. Doctor Brody has graciously permitted the use of these selections, and has made certain alterations in his published text, and supplied several notes for the present volume. The translation is due to Mrs. Nina Salaman, who has for a decade been the medium through which many English readers have had glimpses into medieval Jewish poetry. Her *Songs of Exile*, published in 1901 under the name of Nina Davis, have become known to thousands of readers. It is a source of profound gratification to the Committee to be able to offer the work of this gifted lady in the present Series.

While the body of her translation has been done in free verse, she has made several additional translations, in stricter form, and with rhyme, which are printed together toward the end of the volume.

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The Committee trust that this Series will awaken the interest and command the support of those who feel the obligation to see to it that the Jewish Classics, which, with few exceptions, have been unknown to English readers, shall come into their own, and take their rightful place among the classic literatures of all peoples.

September, 1924

**The SCHIFF LIBRARY
of JEWISH CLASSICS**

SELECTED POEMS
OF
JEHUDAH HALEVI

TRANSLATED INTO ENGLISH

BY

NINA SALAMAN

CHIEFLY FROM THE CRITICAL TEXT

EDITED BY

HEINRICH BRODY, Ph.D.



PHILADELPHIA

THE JEWISH PUBLICATION SOCIETY OF AMERICA

1924

מחברת משירי
יהודה בן שמואל הלוי

נערכו והוגהו

על ידי

חיים בראדי

רב הכולל בעיר פראג

עם תרגום אנגלי

מאת

נינה אשת ר' נתן בן מאיר שלמה



פילאדלפיה

החברה היהודית להוצאת ספרים אשר באמריקה

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THE JEWISH PUBLICATION SOCIETY PRESS
PHILADELPHIA, PENNA.

CONTENTS

	PAGE
Introduction, by NINA SALAMAN.....	xiii
Text and Translation	
I. THE JOURNEY TO ZION	
(1) My Heart is in the East.....	2
(2) Ode to Zion ¹	3
(3) To Mount Abarim.....	8
(4) My Dream.....	9
(5) Equipped for Flight.....	10
(6) For the Sake of the House of our God: (the Singer's Reply to one who reproved him for his longing to go to the Land of Israel)....	14
(7) When My Soul Longed.....	18
The Beginning of His Journey.....	19
(8) Beautiful of Elevation ²	20
(9-16) On the Sea.....	32
(17) Glory unto Egypt.....	33
(18) Refusal to Tarry in Egypt.....	36
(19) The Wilderness of Egypt.....	37
(20) In the Paths of the Ark.....	38
(21) On the Nile.....	38
(22) On Eagles' Wings.....	38

¹Rhymed Version, p. 151

²Rhymed Version, p. 157.

On the Way from Egypt to Zion	על דרכו	
ממצרים ארצה ישראל		39

II. LOVE AND BRIDAL SONGS

(23)	A Slave to Love	עבד לאהבה	45
(24)	Parted Lovers	הפרידה	46
(25)	Ophra	עפרה	51
(26)	Chosen of Bridegrooms	למבחר החתנים	52
(27)	Amid the Myrtles	בין הקדסים	53
(28)	Why risest thou, O Sun	מהתעלה שמש	54
(29)	The Fair Maiden	צביה	55
(30)	By an Apple Tree	עלי תפוח	56
(31)	The Meeting of the Stars	כוכבי תכל	57
(32)	The Daughter of the Dawn	בת שחר	58
(33)	To the Bridegroom ¹	שמח בחרור: לחתן	60
(34)	Amid the Trees of Eden	בין עצי עדן	62
(35)	Unto the Stars to reach thee	עדרי עש ועופף	63
(36)	The Garden of his Delight	גן עדנו	64
(37)	Dove beside the water brooks	יונה על אפיקי	
	מיום: זולת לשבת חתונה		66
(38)	Forsaken ²	לפרור: העתקה משיר ערבי	69

III. POEMS OF FRIENDSHIP

(39)	To Rabbi Isaac the Orphan	בך הנביר יצחק	71
(40)	To Rabbi Samuel ha-Nagid	שמואל הנגיד	75
(41)	To Rabbi Moses Ibn Ezra on Parting	לנר משה	78
(42)	The Passing of Rabbi Baruch	הרב ברוך	82

¹Rhywed Version, p. 159.²Rhymed Version, p. 161.

IV. DEVOTIONAL POEMS

(43)	Before Thee is my Whole Desire. . . .	אֲדֹנִי נִדְדָּךְ	
	כָּל תַּאֲוָתִי: בַּקְשָׁה		87
(44)	A Servant of God.	עֶבֶד אֱלֹהִים	90
(45)	Asleep in the Bosom of Youth. יְלָדוֹת:	יְשֻׁנָּה בְּחֵיק	
	רְשׁוֹת		93
(46)	Who is Like Thee.	מִי כָמוֹךְ	94
(47)	Hast Thou Forgotten? ¹ . . .	הֲשָׁכַחְתָּ: רְשׁוֹת לְנִשְׁמַחַת	96
(48)	They that Know my Sorrow. . . .	יֹדְעֵי יָגוֹן: זֹלַת	97
(49)	Redemption.	אֵין זֹלַתְךָ לְגֹאֲלִי: גֹּאֲלָה	99
(50)	A Lament.	אֵיכָּה בְּלִילַת יוֹפִי: קְרוּבָה	103
(51)	My Shame is my Glory. . . .	קִלְוִנִי עַל כְּבוֹד שְׁמִי: כְּבוֹדִי	105
(52)	Thou Who Knowest our Sorrows. . .	יָדַע מְכַאֲבֵינוּ	
	פִּזְמוֹן לַמַּצּוֹת עֲשֵׂה		106
(53)	To the Soul,	יְקָרָה שְׁכֵנָה נַפְשִׁי	108
(54)	Let Thy Favour Pass to Me. . .	יַעֲבֹר עָלַי רַצוֹן: גֹּאֲלָה	
	גֹּאֲלָה		109
(55)	Acquainted with Truth. . . .	יָדוּעַת אֱמֻנָּו: לְשִׁמְעִי	
	עֲצָרָה		110
(56)	Wake Me to Bless Thy Name. . .	אֶת־שְׁמִי לְבָרֵךְ	
	עֲנֵרְנִי: בַּקְשָׁה לְשַׁחֲרִית		111
(57)	Radiance.	כִּי־אֲרֹ עֵינִי יוֹצֵר	112
(58)	The Physician's Prayer. . .	אֱלִי רַפְאֵנִי: בִּשְׁחוֹתוֹ סֵם	
	רַפּוּאָה		113
(59)	Mine Only One.	יְחִידָה: רְשׁוֹת לְנִשְׁמַחַת	114
(60)	Vision of God ²	לֹא אֶחָדָה פָּנָיו	115

¹Rhymed Version, p. 162.

²Rhymed Version, p. 164.

RHYMED TRANSLATIONS

(2)	Ode to Zion.....	151
(8)	On the Way to Jerusalem.....	157
(33)	To the Bridegroom.....	159
(38)	Forsaken.....	161
(47)	Hast Thou Forgotten?.....	162
(60)	Vision of God.....	164
(62)	Wonderful is Thy Love.....	165
(66)	The Lord is my Portion.....	166
(69)	Until Day and Night shall Cease	167
(73)	God in All.....	168
(76)	A New Song: for Passover.....	170
(79)	Nature and Law.....	172
(80)	Sleeper with Heart Awake.....	174
	Notes on Text. By HEINRICH BRODY.....	177
	מקורות השירים.....	187
	מפתח השירים על סדר הא"ב.....	191

אֲנִי כְנֹר לְשִׁירֶיךָ

"I am a harp for thy songs"

INTRODUCTION

THE GIFT of song, cherished and tended as it was by the Spanish Jews of the Middle Ages, reached its highest development in the poems of Jehudah ben Samuel Halevi, born, as is now generally accepted, in Toledo in 1086, the story of whose life as physician, philosopher and poet has come down to us in but slight fragments, and ends vaguely among the mists of tradition. In the disturbed atmosphere of the Spain of his day, Castile lay under the comparatively mild sway of the Catholic King Alfonso VI. Persecution was as yet occasional, and only burst into flames if the favour shown to the Jews was considered by their ill-wishers to be unduly great. Judging from Jehudah Halevi's letters to his friends, his life passed in serving the people of Toledo, where many of his years were spent, as their much sought-after and hard-worked physician; and one suspects his profession to have been a rather burdensome incident in his life, while his whole heart and soul were consumed in the pursuit, as he says, of the "fount of living waters."

Yet we must be on our guard against taking too literally his depreciation of the medical art. He was equally outspoken against metaphysics in his treatise on the Philosophy of Judaism, the *Kitab al-Khazari*, his one great Arabic work. The truth is that, even more than Spinoza, Jehudah Halevi was "God-intoxicated" or, to use Heine's phrase, "God-kissed". God, not the physician, was to him the Healer; God, not human reason, was the source of truth. The physician was but God's servant, and by Him endowed with such gift of healing as he possessed.

From evidence to be found in the poems, we know that their author was bound to Spain by the presence and love of his one daughter and her little son, Jehudah,¹ as well as by the minor ties of memory² and by many friendships. But one love was to be conquered by the power of another, and we find the poet at the age of fifty years journeying forth on the perilous seas to seek the still more greatly beloved land of his fathers. Heine detected this love and this longing, but it needs not the insight of a Heine to perceive it—the most casual reader of Halevi's poems realizes that the poet's soul

¹ See latter half of poem No. 11 in the Selection.

² See No. 13 in the Selection.

is bound up with his love for his people and their lost land. It was about the year 1141 that he set out on his journey to Palestine, cheerfully facing the hardships of the way and the stormy seas, and making songs about them as he went. Not the least of his inheritance from the sweet singer of Israel was his descriptive power. He pictures storm and landscape with the vivid touch of actuality. His praise of nature is no literary trick, we catch the genuine notes of a nature-lover. As evening falls and the stars come out, he writes of sea and sky:

They are like two seas bound up together;
And between them is my heart—a third sea
Lifting up ever anew my waves of praise.¹

So we can trace his steps from Spain to Alexandria, the Jews everywhere giving him a friendly reception, and strongly but vainly urging him to remain with them and to discontinue his perilous pilgrimage. Further we hear of his passing up the Nile and visiting the community at Cairo and Damietta, and he is known to have touched Tyre and Damascus. But after his arrival in Palestine, definite reports fade into rumours. Tradition tells us that he was ridden down and slain by an Arab

¹ Last lines of No. 5 in Selection.

when at last he reached his goal and was singing his great Song to Zion by the ruins he had longed to see. Certain it is, however, that many of its lines must have been written while his desire to reach Jerusalem was yet but a dream. His poem reaches its appointed end in his ardent confidence that the age-long hope of his suffering people will find its fulfilment.

The poet Swinburne has written a few lines in a poem called "The Triumph of Time", about another singer of the Middle Ages—lines which make one think equally of the life, the love, and the death of Jehudah Halevi:

There lived a singer in France of old
By the tideless dolorous midland sea.
In a land of sand and ruin and gold
There shone one woman, and none but she.
And finding life for her love's sake fail,
Being fain to see her, he bade set sail,
Touched land, and saw her as life grew cold,
And praised God, seeing; and so died he.

The French singer loved and sought the lady of his dreams; but she whom the Rabbi loved, as Heine has said—"her name was Jerusalem"

Jehudah Halevi has attained the highest honour to which a writer can aspire—the esteem of his peers. Harizi, the Hebrew poet-critic of a generation near his own, describes him as

supremely inimitable, as one who "broke into the treasure-house of song", and who, going out again, "shut the gate behind him". His love-songs, his prayers, his epistles are all alike "drawn from the Holy Spirit". Some six centuries later, when Herder—a philosopher-poet like Jehudah Halevi himself—composed his epoch-making treatise on the Spirit of Hebrew Poetry, his model (so he himself recorded) in great passages of dialogue was "not Plato but Jehudah Halevi." And Heine has immortalised his own appreciation of our poet in several famous stanzas of his *Romanzero*.

Hence we ought not to assent without reservation to a judgment passed by Joseph Jacobs in his brilliant essay on Jehudah Halevi. He there draws an interesting and just distinction between poetic *form* and poetic *force*. Browning, he points out, had great poetic force, but little poetic form; Swinburne, a master of form, lacked force. As applied to Yannai and Kalir and others of that earlier school, this distinction is perhaps relevant. But it is not profitable to say of them, still less of Jehudah Halevi, that "they worked in a medium that did not admit of great poetic form". If defect there were, it was in the mediary not in the medium; in the hand, not in the instrument. In Kalir—to cite

a few lines from the opening of his *Piyut* on the Dew—force is more apparent than form:

טל מן לרצות ארצך
 שיתנו ברכה בדיצך
 רוב דגן ותירוש בהפריצך
 קומם עיר ביה תפצך
 בטל

Israel Zangwill has thus rendered these lines:

Dew, precious dew, unto Thy land forlorn!
 Pour out our blessing in Thy exultation,
 To strengthen us with ample wine and corn
 And give Thy chosen city safe foundation
 In Dew.

Here the thought is impressive, and the Hebraic conception of the Dew as the reviver of earth and soul is well developed as the *piyut* proceeds. But the Hebrew verses jingle harshly. Is the fault in the medium? Contrast these lines with two verses from an early song of Jehudah Halevi's in praise of Jerusalem:

קריה למלך רב	יפה נוף משוש תבל
מפאתי מערב	לך נכספה נפשי
כי אצברה קדם	המון רחמי נקמר
תנוד אשר חרב	בבורד אשר נלה

Beautiful height! the whole world's gladness!
 O great King's city, mountain blest!

My soul is yearning unto thee—is yearning
From limits of the West.

The torrents heave from depths of passion,
At memory of thine olden state:
The glory of thee, borne away to exile,
Thy dwelling desolate.

Thus is force wedded to a beauty of form which must give pause to all depreciation of the medium. For in these Hebrew lines of our poet, it is not merely the elegiac sentiment that moves us; we are charmed equally by their lyric grace.

Moreover, that Jehudah Halevi was a stylist as well as a man of ideas, is shown by the fact that, while his Hebrew is easily understood, he is not easy to translate. This difficulty sometimes arises from the exigencies of rhyme. We are not attempting in this Introduction to analyze Jehudah Halevi's poetical schemes, or to discuss their relation to real or assumed Arabic parallels. It must suffice to state that some of these poetical schemes are very intricate, and recondite terms are occasionally chosen, not because those terms are the most suitable, but because the rhyme, the acrostic, or the metre demands them. The translator must sometimes ignore these enforced expressions, just as as-

sonances and alliterations must sometimes be abandoned as irreproducible. But the difficulty of exact translation mostly arises from a deeper cause, accruing not from the poet's failures but from his successes, from his inspired choice of words, from his mastery of style. Perhaps we ought not to describe Jehudah Halevi's Hebrew as easy. His simplicity is delusive. But is not this true of all great lyrists? Masters of song use the one right word, for which there is no equivalent in their own or in any other language. This mastery is not consistent, and the greatest poets have their intermittences. Jehudah Halevi is no exception. But Heine describes him, and in the main with verity, as one of the aristocracy of letters, possessing that grace, in virtue of which "they who have it cannot sin, not in verse nor yet in prose". This quality is seen also in Ibn Gabirol, but in Jehudah Halevi more organically. Both, for instance, repeatedly employ biblical phraseology. But with Ibn Gabirol the employment is that of an artist, with Jehudah Halevi of a musician. One sees Ibn Gabirol using a text for a final touch of shape and colour; one hears Jehudah Halevi working his texts into the very substance of his harmony. From the *Royal Crown* one might, without much mutilation of the structure,

omit from each stanza the closing citation, artistic coping stones though they are. One could not discard Jehudah Halevi's biblical allusions from a Zion Ode without leaving the music incomplete or even discordant.

The poet's gift of grace, his inability to sin, whether in verse or in prose, is shown again in the work already mentioned, the *Kitab al-Khazari*. Dr. Hirschfeld, its translator from the Arabic, well says, this is a "book for the people". It "contains sufficient attractive and instructive material even for readers who would skip the more abstruse passages". The treatise, a series of five dialogues, is romantically framed in the medieval story of the King of the Khazars, the royal convert to Judaism who came under the wings of the Shekhinah after doubt and controversy. There is much in these dialogues on technical topics; astronomy and philology, among other serious subjects, play their part. But, regarded as a whole, the *Khazari* is as much a poem as are its author's poems themselves. At all events, Jehudah Halevi takes the poet's view of Judaism and of the Jews. Israel is the heart of mankind, filling the same function in the world at large as does the heart in the body of man. This is Halevi's epigram and text. Taking into account particularly

the first of the dialogues we might almost argue that the poet possessed dramatic gifts, though he appears never to have attempted to write a formal drama.

Our reference to the Khazari reminds us of yet another of Jehudah Halevi's contradictions, a contradiction which, however, we must not take too seriously. Let us listen to part of a conversation between the Khazar King and his Rabbi interlocutor, as rendered into English by Dr. H. Hirschfeld. Discussing with the Rabbi the qualities of the Hebrew language, the King of the Khazars remarks:

"Thou wilt only succeed in placing it thus on an equality with other languages. But where is its pre-eminence? Other languages surpass it in songs metrically constructed and set to music."

The Rabbi: "It is obvious that a tune is independent of the metre, or of the lesser or greater numbers of syllables. . . . Rhymed poems, however, which are recited, and possess good metre, are neglected for something higher and more useful. . . ."

Al Khazari: "It is but proper that mere beauty of sound should yield to lucidity of speech. Harmony pleases the ear, but exactness makes the meaning clear. I see, however, that you Jews long for a prosody, in

imitation of other peoples, in order to force the Hebrew language into their metres."

The Rabbi: "That is because we were and remain froward. Instead of being satisfied with our true superiority, we corrupted the structure of the language, which is built on harmony, and created discord. . . . In matters of poetry we suffered what befell our forefathers, concerning whom it is written, They mingled among the Gentiles and learned their works". (Psalm cvi, 35).

Thus Jehudah Halevi considered rhyme and metre as foreign to the Hebrew language, and unnecessary to Hebrew poetry, which can exist in perfection quite independently of such ties. It may well be that modern Hebrew poetry will eventually find the inspiration of its Renaissance in the rejection of these bonds, and in the resumption of those earlier forms which offered fuller freedom to the Hebraic genius. And yet, with the inconsistency which may be allowed to great poets, Halevi uses both rhyme and metre with perfect and invariable success. His range was remarkable, though Heine somewhat exaggerates when he writes of him:

*Der in heiligen Sirventen,
Madrigalen und Terzinen,
Kanzonetten und Ghaselen
Ausgegossen alle Flammen.*

Perhaps, too, Heine's description of Jehudah Halevi as a *Minnesinger* is badly conceived. An essential feature of the *Minnesinger* was his wandering life, passing continually like Sir Walter Scott's Minstrel from court to court, from castle to castle. Worthy of close study as are Jehudah Halevi's love songs, wedding odes, elegies, epigrams, epistles, satires and riddles, yet it is not in these that he reached the summit of his genius. His noblest work is to be found in his religious and national meditations and songs. It is not always easy to distinguish between his so-called sacred and secular poems. Harkavy's division into secular and sacred is thus scarcely justified. A better distinction is Brody's, into liturgical and non-liturgical. For while some of Halevi's poems were intended for use in prayer and others were not so intended, the great mass of his work is impregnated with religious feeling. This is seen even in his love poems. These, often outspoken enough, are never coarse: a spiritual restraint is discernible amid the amatory abandonment. Often such a poem, in its opening words, indicates a human relationship; we read on and find that the lovers are God and Israel. It is as though to a lover that the poet sings:

Would I might see his face within my heart!
Mine eyes would never ask to look beyond.

The mystery and wonder of God and the Universe
create a theme for many poems of great beauty,
such as the one beginning:

O Lord, where shall I find Thee?
All hidden and exalted is Thy place;
And where shall I not find Thee?
Full of Thy glory is the infinite space.

And further:

Longing, I sought Thy presence;
Lord, with my whole heart did I call and pray,
And going out toward Thee,
I found Thee coming to me on the way,
Yea, in Thy wonders' might as clear to see
As when, within the shrine, I looked for Thee.

It is unnecessary to stress the point that Halevi's songs to Zion are his most beautiful works, displaying the deepest of his emotions. The greatest of these songs (No. 2 of this volume) is chanted to-day in Jewish congregations all over the world, on the Ninth of Ab, the fatal date on which, first by Babylon and again 656 years later by Rome, Jerusalem was laid waste. The ruling forces of the poet's life, the love and hope expressed in this Ode, have won him the sympathy and recognition of his posterity through the ages.

This great poet of the Jewish hope said of himself when singing to Zion of her further restoration, "I am a harp for thy songs." Here indeed we hear the real man. His love poems, as Harizi said, are made of dew and fire. But in his poems to Zion there is no such combination of a poet's ordinary artifices. It is his soul that is the instrument—and on his heartstrings is played the song of Israel's hope.

Many other compositions were modelled on Jehudah Halevi's Ode to Zion, as the liturgy for the Fast of Ab proves. These have their beauty, but the poets who followed Halevi appear to us like the stars after the moon has risen. In Spain the poets still sang because, for many years after Jehudah Halevi's death, his voice re-echoed in theirs. A poet and the begetter of poets—we need seek no more splendid epitaph for this "poët by the grace of God."

In the selection contained in the present volume it has been sought to present specimens of the poet's various styles and subjects. No selection can do Halevi justice. There are few poets who have maintained so consistently high a level; scarcely a line of his but deserves to be read.

The Hebrew text is, to a very large extent, that edited by Dr. Brody, and it is with great pleasure

that I here record my sincere thanks for the privilege of using the results of his critical labours. The translation is in prose, with a tendency towards rhythm, and following the original, line by line; in some cases, however, there are added alternative translations in verse. As to the method of translating, only one remark need be offered. It has always seemed to the present translator at once unfair to a poet and displeasing to his readers to divest verses of their own peculiar dress. Thus in the Ode to Zion there seemed no reason for omitting Jehudah Halevi's reminiscence of Oholah and Oholibah, in order to soften down a somewhat harsh allusion. Nor, when rendering a love poem, does it seem just to turn Jehudah Halevi's own words:

Would that, after my death, unto mine ears should come
The sound of the golden bells upon thy skirts.

into:

I think that I shall hear, when I am dead
The rustle of thy gown, thy footsteps overhead.

To do these things may be attractive, but the oriental flavour is lost, and the poet is made to speak with the voice of a modern western writer, while clearly he was neither western nor modern.

I have to thank Dr. Israel Abrahams for constant encouragement, advice and unfailing support during the progress of this work. To Mr. Israel Zangwill likewise I owe a debt of gratitude for having read the proofs of the translation and for several useful suggestions; and also to Mr. Herbert Loewe for having given me much assistance in the proof-reading. And if I may permit myself to sound a further personal note for a moment, I should like to say this: I have loved Jehudah Halevi ever since, at my father's side, I began to read and understand his verses. If, by this volume, defective though it be in plan and imperfect in execution, I can win for Jehudah Halevi a new band of admirers, my own love for the poet will have borne its most precious fruit.

NINA SALAMAN

TEXT AND TRANSLATION



I. THE JOURNEY TO ZION

I

MY HEART IS IN THE EAST

My heart is in the east, and I in the utter-
most west—

How can I find savour in food? How shall it
be sweet to me?

How shall I render my vows and my bonds,
while yet

Zion lieth beneath the fetter of Edom, and I in
Arab chains?

A light thing would it seem to me to leave all
the good things of Spain—

Seeing how precious in mine eyes to behold the
dust of the desolate sanctuary.

I

לבי במזרח

— — — — —

לבי במזרח ואנכי בסוף מערב
 איך אטעמה את אשר-אכל ואיך יערב
 איכה אשלם נדרי ואסרי בעוד
 ציון בחבל אדום ואני בכבל ערב
 יקל בעיני עזב כל-טוב ספרד כמו
 יקר בעיני ראות עפרות דביר נחרב:

2

ODE TO ZION

(For rhymed version see page 151)

Zion! wilt thou not ask if peace be with thy
 captives
 That seek thy peace—that are the remnant of
 thy flocks?

From west and east, from north and south—
 the greeting

I Kings 5,4.

“Peace” from far and near, take thou from
 every side;

And greeting from the captive of desire,¹ giv-
 ing his tears like dew

Of Hermon, and longing to let them fall upon
 thine hills.

To wail for thine affliction I am like the jackals;
 but when I dream

Of the return of thy captivity, I am a harp for
 thy songs.

Gen. 32, 2,3.

My heart to Bethel and Peniel yearneth sore,
 To Maḥanaim and to all the places where thy
 pure ones have met.

There the Presence abideth in thee; yea, there
 thy Maker

Opened thy gates to face the gates of heaven.²

¹ Some editions have תקה for תמה.

² See No. 6, line 32.

2

ציון הלא תשאלי

— — — — — | — — — — — | — — — — —

ציון הלא תשאלי לשלום אסיריך
 דרשי שלומך והם יתר עדריך
 מים ומזרח ומצפון ותימן שלום
 רחוק וקרוב שאי מכל עבריך
 ושלום אסיר תאזה נותן דמעי כטל-
 חרמון ונקסף לרדתם על-הדריך
 לבבות ענותך אני תנים ועת אחלם
 שיבת שבותך אני כנור לשיריך
 לבי לבית-אל ולפניאל מאד יהמה
 ולמחנים וכל פגעי טהוריך
 שם השכינה שכנה לך והיצרך
 פתח למול שערי-שחק שעריך

5

10

And the Lord's glory alone was thy light;
No sun nor moon nor stars were luminants for thee.

I would choose for my soul to pour itself out
within that place
Where the spirit of God was outpoured upon
thy chosen.

I Chron. 29,23. Thou art the house of royalty; thou art the
throne of the Lord, and how¹
Do slaves sit now upon thy princes' thrones?
Would I might be wandering in the places
where
Gen. 35,7. God was revealed unto thy seers and messen-
gers.

Ps. 55,8. O who will make me wings, that I may fly afar,
And lay the ruins of my cleft heart among thy
broken cliffs!

I would fall, with my face upon thine earth and
take delight
Ps. 102,15. In thy stones and be tender to thy dust.

Neh. 2,3,5. Yea, more, when standing by my fathers' tombs
Gen. 23,6. I would marvel, in Hebron, over the chosen of
thy graves.

I would pass into thy forest and thy fruitful
field, and stand
Within thy Gilead, and wonder at thy mount
beyond—²

¹ See Harkavy, who reads ך'מ , while Brody reads דמ .

² i. e. east of Jordan.

וְכָבוֹד אֲדֹנִי לְבַד הָיָה מְאוֹרֵךְ וְאֵין
 שֶׁמֶשׁ וְסֶהָר וְכוֹכָבִים מְאִירֵךְ
 אַבְחָר לְנַפְשִׁי לְהַשְׁתַּפֵּךְ בְּמָקוֹם אֲשֶׁר
 רוּחַ אֱלֹהִים שְׁפוּכָה עַל־בְּחִירֵךְ
 אַתָּה בֵּית מְלוּכָה וְאַתָּה כִּסֵּא אֲדֹנִי וְאִם
 יֵשְׁבוּ עֲבָדִים עָלַי כְּסֹאוֹת גְּבִירֵךְ
 מִי־תִנְנִי מְשׁוּטָט בְּמִקְוֹמוֹת אֲשֶׁר
 נִגְלוּ אֱלֹהִים לְחֻזֶּיךָ וְצִירֵךְ
 מִי יַעֲשֶׂה־לִּי כְּנָפַיִם וְאַרְחִיק נֶדֶד
 אֲנִיד לְבַתְּרִי לְבָבִי בֵּין בְּתֻרֵיךְ
 אֶפֶל לְאַפִּי עָלַי אֶרְצֶךָ וְאַרְצָה אֲבִי
 נֵיךְ מְאֹד וְאַחֲנֶנּוּ אֶת־עַפְרֵיךְ
 אֵף כִּי־בַעֲמָדִי עָלַי קְבָרוֹת אֲבֹתִי וְאֲשֶׁר
 תּוֹמֵם בְּחֶבְרוֹן עָלַי מִבְּחַר קְבָרֵיךְ
 אֲעֹבֵר בִּיעֶרְךָ וּכְרַמְלֶךָ וְאֶעֱמַד בְּגֹל־
 עֶדְךָ וְאֶשְׁתַּמְּמָה אֶל־דֶּהָר עֲבָרֵיךְ

15

20

25

- Deut. 32,49.50. Mount Abarim, and Mount Hor, where are
the twain
- Ps. 136,6.7. Great lights—thy Luminaries, thy Teachers.
The life of souls is the air of thy land, and of
pure myrrh
The grains of thy dust, and honey from the
comb thy rivers.
- Isa. 20,2.3 Sweet would it be unto my soul to walk naked
and barefoot
Upon the desolate ruins where thy holiest
dwellings were;

In the place of thine Ark where it is hidden[†]
and in the place
Of thy cherubim which abode in thine inner-
most recesses.
- Jer. 7,29. I will cut off and cast away the splendour of
my crown of locks, and curse the fate
That desecrated in unclean land the heads
that bore thy crown.

How shall it be sweet to me to eat and drink
while I behold
- Jer. 15,3. Dogs tearing at thy lions' whelps?
- Eccles. 11,7. Or how can light of day be joyous to mine
eyes while yet
I see in ravens' beaks torn bodies of thine
eagles?
- Ps. 38,8. O cup of sorrow! gently! hold a while! already
My loins are filled, yea, and my soul, with
thy bitterness.

[†] Yoma 52b-53b.

הַר הָעֵבְרִים וְהַר הַהָר אֲשֶׁר־שָׁם שְׁנֵי

אֲזִיזִים גְּדֹלִים מְאִידִיךְ וּמִזִּידִיךְ

30

חַיֵּי נִשְׁמוֹת אֲזִיזִים אֲרֻצֵּיךְ וּמִמְרֻדֶּיךְ

אֲבָקֶת עֶפְרַיִם וְנִפְתַּח צִוְּיָהּ נְהַרֶּיךְ

יִנְעֶם לְנַפְשֵׁי הַלֵּד עָרֶם וְיִחַף עָלַי

חֲרָבוֹת שְׂמָמָה אֲשֶׁר הָיוּ דְּבִידֶיךָ

בְּמָקוֹם אֲרוֹנְךָ אֲשֶׁר נִגְנְנוּ וּבְמָקוֹם כְּרוֹדֶיךָ

35

בֵּידֶיךָ אֲשֶׁר שָׁכְנוּ חֲדָרֵי חֲדָרֶיךָ

אֲנִי וְאֲשֶׁלֶיךָ פֶּאֶר נִזְרִי וְאֶקֶב וְזִמְנִי

חֲלָל בְּאַרְצֵךְ טַמְאָה אֶת־נִזְרֶיךָ

אֵיךְ יַעֲרֹב לִי אֶכְלֵ וּשְׁתֹּת בְּעֵת אֲחִיזָה

כִּי יִסְחָבוּ הַכְּלָבִים אֶת־כְּפִירֶיךָ

40

אוֹ אֵיךְ מְאֹד יוֹם יִהְיֶה מְתוֹק לְעֵינַי בְּעוֹד

אֲרָאָה בְּפִי עֲרָבִים פְּגָרֵי נִשְׁרִיךְ

כּוֹס הַיְּגוֹנִים לֹאֵט הִרְפֵּי מַעַט כִּי כָּבֵד

מִלֹּאֵי כֶסֶלִי וְנַפְשֵׁי מִמְרוֹדֶיךָ

- Ezek. 23,4. When I remember Oholah I drink thy fury,
 Isa. 51,17. And I recall Oholibah, and drain thy dregs.
 Ps. 75,9. Zion! perfect in beauty! love and grace thou
 Lam. 2,15. didst bind on to thee
 Of olden time; and still the souls of thy com-
 panions are bound up with thee.
 It is they that rejoice at thy well-being, that
 are in pain
 Over thy desolation, and that weep over thy
 ruin—
 They that, from the pit of the captive, pant
 toward thee, worshipping,
 Zeph. 2,11. Every one from his own place, toward thy
 gates;
 The flocks of thy multitude, which were ex-
 iled and scattered
 Jer. 50,6. From mount to hill, but have not forgotten
 thy fold;
 I Sam. 15,27. Which grasp thy skirts and strengthen them-
 Cant. 7,9. selves
 To go up and take hold of the boughs of thy
 palms.
 Shinar and Pathros¹—were they equal unto
 thee in their greatness?
 Can they compare their vanity² to thy
 Thummim and thy Urim?
 And with whom could they compare thine
 anointed Kings? and with whom

¹ Shinar refers to the moral and cultural achievements of Bagdad, and Pathros to Byzantium, as representing Mohammedan and Christian world-might.

² The reference here is to religious superstition.

עת אֶזְכְּרָה אֶהְלֶה אֲשֶׁתָּה חֲמַתְךָ וְאֶזְכְּרָה

45

כִּי אֶהְלִיכָה וְאֶמְצָה אֶת־שְׁמֹרֶיךָ

צִיּוֹן כָּלִילַת יִפִּי אֶהְבֶּה וְחֵן תִּקְשְׁרֵי

מֵאֵז וּבָךְ נִקְשְׁרוּ נַפְשׁוֹת חֲבֵרֶיךָ

הֵם הַשְּׂמֵחִים לְשִׁלּוֹתְךָ וְהַכֹּאֲבִים

עַל־שִׁמְמוֹתֶיךָ וּבָכִים עַל־שִׁבְרֶיךָ

50

מְבוֹר שְׁבִי שְׂאֵפִים נִגְדֶּדֶךָ וּמִשְׁתַּחֲוִים

אִישׁ מִמְּקוֹמוֹ אֵלֵי־נֹכַח שְׁעָרֶיךָ

עֲדָרֵי הַמוֹנֵד אֲשֶׁר גָּלוּ וְהִתְפַּזְּרוּ

מִהָרָר לְגִבְעָה וְלֹא שָׁכְחוּ גִדְרֶיךָ

הַמְּחַזְּקִים בְּשׁוּלֶיךָ וּמִתְאַמְצִים

55

לְעֵלוֹת וּלְאֲחוֹז בְּסִנְסְנֵי חֲמֹרֶיךָ

שֹׁנְעֵר וּפִתְרוֹס הִיעַרְכוּךָ בְּגֹדֶלָם וְאִם

הִבְלָם יִדְמוּ לְחֲמִידָה וְאוֹרֶיךָ

אֵלֵי־מִי יִדְמוּ מְשִׁיחֶיךָ וְאֵלֵי־מִי נָבִיר

Thy prophets? and with whom thy ministrants¹ and thy singers?

Isa. 2,18. He will change, He will wholly sweep away
all the realms of idols;

Prov. 27,24. Thy splendour is for ever, from age to age
thy crown.

Ps. 132,13. Thy God hath desired thee for a dwelling-
place; and happy is the man

Ps. 65,5. Whom He chooseth and bringeth near that
he may rest within thy courts.

Dan. 12,12. Happy is he that waiteth, that cometh nigh
and seeth the rising
Of thy light, when on him thy dawn shall
break—

Ps. 106,5. That he may see the welfare of thy chosen,
and rejoice

Ezek. 16,55. In thy rejoicing, when thou turnest back unto
thine olden youth.

¹ Those of the Levites who served and those who sang
in the Temple.

אֵיךְ וְאֶל־מִי לִוְיִיךְ וְשָׂרִיךְ
 יִשְׁנֶה וַיַּחֲלֶף כָּלִיל כָּל־מַמְלָכוֹת הָאֵלִיל
 חֲסִנְךָ לְעוֹלָם לְדוֹר וָדוֹר נִזְרִיךְ
 אֲנִיךְ לְמוֹשָׁב אֱלֹהֶיךָ וְאֲשֶׁרִי אָנוּשׁ
 יִבְחַר יִקְרַב וַיִּשְׁכֵּן בְּחֶצְרֶיךָ
 אֲשֶׁרִי מְחַכֶּה וַיִּגִּיעַ וַיִּרְאֶה עֲלוֹת
 אוֹרְךָ וַיִּבְקְעוּ עָלָיו שְׁחָרֶיךָ
 לְרֹאוֹת בְּטוֹבַת בְּחִירֶיךָ וְלַעֲלֹז בְּשִׁמְךָ
 חֲתִמְךָ בְּשׁוּבְךָ אֵלַי קִדְמַת נְעוּרֶיךָ:

60

65

3

TO MOUNT ABARIM

- I Kings 5,4 Peace be to thee, Mount Abarim!
 Peace be to thee on every side!¹
 Gen. 23,6. Within thee is gathered the chosen of mankind,
 In thee is the chosen of all sepulchres.
 Ps. 136,13. If thou knowest him not, ask thou
 Of the Red Sea which was rent apart;
 Jud. 5,29. And ask of the bush and ask of the mount—
 Ask of Sinai—they shall return answer unto
 thee:
 Num. 12,7. He that faithfully bore the message of God,
 Haggai 1,13. Even though no man of words!
 Exodus 4,10. Even though no man of words!
 Ps. 54,6. God helping,
 I have vowed an early pilgrimage to thee.

¹ Play of words on עברים.

3

הר העברים

— — — — —

שְׁלוֹם לְךָ הַר הָעִבְרִים
 שְׁלוֹם לְךָ מְכַל־עִבְרִים
 בְּךָ נֶאֱסַף מְבַחַר אָנוּשׁ
 וַיְהִי בְךָ מְבַחַר קְבָרִים
 אִם־לֹא יִדְעָתָהּ שְׂאֵל
 יִסְסוּף אֲשֶׁר נִגְזַר גְּזָרִים
 וּשְׂאֵל סֵנָה וּשְׂאֵל לְהַר
 סִינִי יְשִׁיבוֹךְ אֹמְרִים
 הַנֶּאֱמָן עַל־מִלְאָכּוֹת
 הָאֵל וְהוּא לֹא אִישׁ דְּבָרִים
 אִם הָאֱלֹהִים עֲזָרִי
 עָלִי לְשַׁחֲרֹךְ גְּדָרִים:

5

10

4

MY DREAM

- Ps. 84,2. My God, Thy dwelling-places are lovely!
Num. 12,8. It is in vision and not in dark speeches that
Thou art near.
- Ps. 73,17. My dream did bring me into the sanctuaries
of God,
And I beheld His beautiful services;
Num. 29,16. And the burnt-offering and meal-offering and
drink-offering,
And round about, heavy clouds of smoke.
And it was ecstasy to me to hear the Levites'
song,
In their council for the order of services.
- Ps. 139,18. I awoke, and I was yet with Thee, O God,
And I gave thanks, and it was sweet to thank
Thee.

4

חלומי

— — — — —

אלהי משכנותיך ידירות
 וקרבתך במראה לא בחירות
 הביאני חלומי מקדשי אל
 ושרתי מלאכותיו החמדות
 והעולה ומנחתה ונסכה
 וסביב תימרות עשן כבודות
 ונעמתי בשמעי שיר לזים
 בסודיהם לסדר העבדות
 הקיצותי ועודי עמך אל
 והוריתי ולך נאה להודות:

6

10

5

EQUIPPED FOR FLIGHT

Wilt thou yet pursue youth after twoscore
years and ten

Since thy days are equipped for flight?

And wilt thou flee from the service of God

And long for the service of men?

And wilt thou seek the face of many

Ps. 111,2. And forsake the face of One sought out for
all delight?

Jos. 9,12. And art thou too slothful to take provision
for thy way,

And wilt thou sell thy portion for a mess of
pottage?

Prov. 30,15-16. Saith not thy soul yet unto thee, 'Enough',

Ezek. 47,12. But reneweth her desire month by month?

Incline from her counsel to the counsel of God,

And turn aside from the five senses;

And make thyself acceptable to thy Creator
for the rest

Of thy days which press on and hasten;

Ps. 12,3. And seek not with a double heart for His
favour

Num. 24,1. And go not to meet good omens,

5

להתעופף חמשים

⋮ — — — | — — — — | — — — —

הַתְּרַדְּף נַעֲרוֹת אַחֵר חֲמִשִּׁים

וַיִּמְיָךְ לַהֲתַעֲוֹפֵף חֲמִשִּׁים

וְתִכְרַח מֵעֲבֹדַת הָאֱלֹהִים

וְתִכְסֹף אֶל-עֲבֹדַת הָאֲנָשִׁים

וְתִדְרֹשׁ אֶת-פְּנֵי רַבִּים וְחֹטֵשׁ

5

פְּנֵי אֶחָד לְכָל-חֲפֶז דְּרוּשִׁים

וְתַעֲצֹל לְהַצְטִיד לְדֶרֶךְךָ

וְתִמְכֹּר חֶלְקְךָ בְּנֹזֵד עֲדָשִׁים

הֲלֹא אִמְרָה-לָךְ עוֹד נִפְשֶׁךָ הוֹן

וְתִאָּוֶתָה תִּבְכֶּר לְחֻדָּשִׁים

10

נִטָּה מֵעַל עֲצָתָהּ אֶל-עֲצַת-אֵל

וְסוּר מֵעַל חֲמִשָּׁת הָרָגָשִׁים

וְהִתְרַצָּה לִיצְרָךְ בֵּיתֶר

יְמוֹתֶיךָ אֲשֶׁר אֲצִים וְחֹשִׁים

וְאֶל-תִּדְרֹשׁ בְּלֵב וְלֵב רִצּוֹנוֹ

15

וְאֶל-תִּלָּךְ לָךְ לִקְרֹאת נְחֹשִׁים

But to do His will be strong as a leopard,
Swift as a roe, and mighty as a lion.

Ps. 46.3. And let not thine heart be shaken in the heart
of the seas,

Isa. 54.10. When thou beholdest mountains move and
totter,

Jer. 38.12. And seamen with hands limp as rags,¹
And wise craftsmen standing dumb,²
Which joyfully went face forward,
But turn their backs ashamed;
And only the ocean before thee for a haven,
And no refuge for thee, but snares,
And the sails quiver and shake,
And the beams stagger and strain,
And the hand of the wind playeth with the
waters

Like men lifting sheaves in the threshing;
And now it maketh of them threshing-floors,
And anon it maketh of them stacks of sheaves.
When they prevail they come like lions,
And when they faint they creep like snakes,
The last chasing the first,

Jer. 8.17. Like adders which will not be charmed,
Ex. 15.10. And the mighty ship falleth like an atom by
Isa. 33.21. the blow of a mighty one,

Isa. 10.34.
Ezek. 16.47.

¹ Play on words, מְלָחִים (seamen) מְלָחִים (rags).

² See play on words in the Hebrew text.

הִיָּה לַעֲשׂוֹת רָצוֹנוֹ עַז כְּנֶמֶר
 וְקַל כַּצְבִּי וְגִבּוֹר כְּלִישִׁים
 וְאַל-יִמוּט בְּלֵב יָמִים לִבְבָּךְ
 וְהָרִים תַּחֲזֶה מָטִים וּמָשִׁים 20
 וּמִלְחִים יִדְיָהֶם בְּמִלְחִים
 וְחֻכְמֵי הַחֲרָשִׁים מַחֲרִישִׁים
 שְׂמֻחִים הִלְכִים נִכַּח פְּנֵיהֶם
 וְשֹׁבִים אֶל-אַחֲרֵיהֶם וּבָשִׁים
 וְאַקְיָנוֹס לְפָנֶיךָ לְמָנוֹס 25
 וְאִין מִבְּרַח לָךְ כִּי אִם-יִקְוִשִׁים
 וְיִמוּטוּ וְיִנּוּטוּ קִלְעִים
 וְיִנּוּעוּ וְיִזּוּעוּ קִרְשִׁים
 וְיִדְרוּחַ מִצְחָקָת בְּמִים
 כְּנִשְׂאֵי הָעֲמָרִים בְּדִישִׁים 30
 וּפַעַם תַּעֲשֶׂה מֶהֶם גִּרְנוֹת
 וּפַעַם תַּעֲשֶׂה מֶהֶם גִּדִּישִׁים
 בָּעֵת הַתְּנַבֵּרִם דָּמוּ אֲרִיּוֹת
 וְעַת הַחֲלָשִׁם דָּמוּ נַחֲשִׁים
 וְרֹאשֵׁנִים דִּלְקוֹם אַחֲרָנִים 35
 כַּצִּפְעָנִים וְאִין לָהֶם לַחֲשִׁים
 וְצִי אֲדִיר כִּקְט יַפֵּל בְּאֲדִיר

- Isa. 33,23. And the mast and the sails are grown weak,
And the ark and her chambers are confused,
- Gen. 6,14-16. The lowest with the second and the third;
And they that pull the ropes are in travail,¹
And women and men in desperation,¹
- Isa. 33,23. And the spirit is gone from their pilots,
And the bodies are weary of the souls,
- Gen. 36,26. There is no worth in the strength of the masts,
And no desire for the guidance of the old men;
- Job 41,21. And the cedar-masts are accounted as stubble,
The fir beams as if they were reeds.
- Prov. 27,3. And the ballast of sand on the surface of the
sea is like a straw,
- Isa. 5,24. And the iron sockets are like bits of chaff,
And the people pray, each one to his holy one,
But thou turnest to the Holy of Holies,
And rememberest the marvels of the Red Sea
and the Jordan,
- Jer. 17,1. Which are graven upon all hearts.
- Psa. 65,8. Thou praisest Him that stilleth the roaring
of the seas,
- Isa. 57,20. When its waters cast up mire;
And while thou recallest unto Him the abom-
inations² of unclean hearts
He recalleth for thee the merit of the saintly
fathers.

¹ See play on words in Hebrew text.

² Following Harkavy's opinion that נִטְמָא should be read
in place of נִכְמָא.

וְהִתְרֹן וְהִנֵּם נִחֲלָשִׁים
 וְהִתְבָּה וְקִנְיָה נִבְכִּים
 בְּתַחֲתִים שְׁנִים כְּשִׁלָּשִׁים 40
 וּמִשְׁכֵּי הַחֲבָלִים בְּחֲבָלִים
 וְנָשִׁים וְנָאֲנָשִׁים נָאֲנָשִׁים
 וְרוּחַ חֲבָלָה מִחֲבָלֵיהֶם
 וְקִצּוֹ הַגּוֹיּוֹת בְּנִפְשִׁים
 וְאִין יִתְרוֹן לְחֹזֶק הַתְּרָנִים 45
 וְאִין חֲמֻדָּה לְתַחֲבֵלֶת יִשְׁיִים
 וְנִחְשָׁבוּ לְקֶשׁ תּוֹנֵי אֲרָזִים
 וְנִהְפְּכוּ לְקָנִים הַבְּרוּשִׁים
 וְנִטָּל חוֹל בְּגִב הַיָּם בְּתֵבּוֹן
 וּבְרָזְלִי אֲדָנִים כְּחֻשָּׁשִׁים 50
 וְעַם יִתְפַּלְּלוּ כָּל-אִישׁ לְקֹדֶשׁוֹ
 וְאֵת פָּנָה לְקֹדֶשׁ הַקֹּדְשִׁים
 וְתִזְכֹּר מִפְּלֹאוֹת יָם-סוּף וַיִּרְדֵּן
 אֲשֶׁר עַל-כָּל-לִבָּבוֹת הֵם חֲרוּשִׁים
 תִּשְׁבַּח לְמִשְׁבְּחֵי שְׁאוֹן יָם 55
 בְּעֵת שִׁיגְרָשׁוֹ מִיָּמָיו רַפְּשִׁים
 וְתִזְכֹּר-לוֹ זִנוֹת לְבוֹת טַמְאִים
 וַיִּזְכֹּר-לָךְ זְכוֹת אָבוֹת קֹדְשִׁים

He will renew His wondrous deeds when thou
 renewest
 Before Him the dancing song of Maḥli and
 Mushi's sons;¹
 And He will restore the souls to the bodies,
 And the dry bones shall come to life.

Ps. 107, 29-30. Then in a moment the waves are stilled,
 I Sam. 30, 16. Like flocks spread abroad upon the field;
 And the night, when the sun hath come down
 the steps
 Of the starry host, captained now by the moon,
 Ps. 45, 14 Is like an Ethiopian woman in raiment of gold
 Ex. 39, 13. And of blue inset with crystals.
 And the stars are confused in the heart of the
 sea
 Like strangers driven out of their homes;
 And after their image, in their likeness,
 they make light
 In the sea's heart, like flames of fire.
 The face of the waters and the face of the
 heavens, the infinity of sea,
 The infinity of night, are grown pure, are
 made clear,
 And the sea appeareth as a firmament—²
 Then are they two seas bound up together;
 And between them is my heart, a third sea,
 Lifting up ever anew my waves of praise.

¹ Names of tribes of Levitic singers in the Temple.

² בְּעֵינָיו might mean either "in its essence"—in other words that the sky and the sea look exactly alike, or—that the firmament is reflected in the sea. In any case this line is leading up to the idea of the next three lines.

יחדש נִזְרָאוֹתָיו כִּי תַחֲדָשׁ
 לִפְנֵי שִׁיר מַחֹל מַחֲלִים וּמוֹשִׁים
 וַיֵּשִׁיב הַנְּשִׁמוֹת לַפָּגָרִים
 וַיַּחֲיוּ הָעֲצָמִים הַיְבֵשִׁים
 וַרְנֵעַ יִשְׁתַּקּוּ גִלִּים וַיִּדְמוּ
 עֲדָרִים עַל־פְּנֵי אֶרֶץ נָטָשִׁים
 וְהַלִּיל כְּבֹא שָׁמֶשׁ בְּמַעְלֹת
 צָבָא מְרוֹם וְעָלְיוֹ שֶׁר חֲמָשִׁים
 כְּכוֹשִׁית מִשְׁבָּצוֹת זָהָב לְבוּשָׁה
 וְכַתְּכֹלֶת בְּמִלְאֵת גְּבִישִׁים
 וְכוֹכָבִים בְּלֵב הַיָּם נִבְכִּים
 כְּגֵרִים מִמַּעֲוִינֵיהֶם גְּרוּשִׁים
 וְכַדְמוֹתָם בְּצֶלְמָם יַעֲשׂוּ אוֹר
 בְּלֵב הַיָּם כְּלֶהְבוֹת וְאֲשִׁים
 פְּנֵי מַיִם וְשָׁמַיִם עֲדִיִּים
 עֲדֵי לֵיל מְטַהֲרִים לְטוֹשִׁים
 וְיָם דּוֹמָה לְרַקִּיעַ בְּעֵינֹ
 שְׁנֵיהֶם אֵז שְׁנֵי יָמִים חֲבוּשִׁים
 וּבִינוֹתָם לְכָבִי יָם שְׁלִישִׁי
 בְּשׂוֹא גְלִי שְׁבַחִי הַחֲדָשִׁים:

60

65

70

75

6

FOR THE SAKE OF THE HOUSE OF OUR
GOD

The singer's reply to one who reproved him for his longing to go to the Land of Israel

Cant. 5.5.

Thy words are compounded of sweet-smelling
myrrh

And gathered from the rock of the mountains
of spice,

And unto thee and the house of thy fathers
belong precious virtues

Whereunto praises fail to attain.

Thou comest to meet me with sweet speeches,

But within them lie men in wait bearing
swords—

Is. 33.12.

Words wherein stinging bees lurk,¹

A honeycomb prickly with thorns.

If the peace of Jerusalem is not to be sought

II Sam. 5.6.8.

While yet with the blind and the halt she
is filled,

Ps. 122.8-9.

For the sake of the House of our God let us
seek

Her peace, or for the sake of friends and of
brothers;

Gen. 44.10.

And if it be according to your words, see, there

Jos. 2.21.

is sin

Upon all those who bend towards her and bow
down,

And sin upon those sires who dwelt in her
as strangers,

And purchased there vaults for their dead.

¹ Note the play on the words דְּבָרִים and דְּבָרִים.

6

למען בית אלהינו

תשובת המשורר לאדם שכתב לו תוכחה על חשוקתו ללכת לארץ ישראל

|| --- ~ | --- ~ | --- ~

דְּבָרֶיךָ בְּמֹרַעַבֵּר רְקֻחִים
 וּמִצֹּר הַרְרֵי הַמֹּרֶה לְקַחִים
 וּלְךָ וּלְבֵית אֲבֹתֶיךָ חֲמֻדֹת
 אֲשֶׁר יֵלְאוּ לְהַשְׁיֵגִם שְׂבָחִים
 פְּגִשְׁתָּנִי בְּמִדְּבָרִים עֲרָבִים
 בְּתוֹכָם אֲרָבִים נִשְׁאִי שְׁלָחִים
 דְּבָרִים אֲרָבוּ תוֹכָם דְּבָרִים
 וְתוֹךְ יַעֲרַת דְּבֶשׁ קוֹצִים בְּסוּחִים
 וְאִם כִּי־לֹא שְׁלוֹם שָׁלֵם יִבְקֹשׁ
 בְּעוֹדָה מְלָאָה עוֹרִים וּפִסְחִים
 לְמַעַן בֵּית אֱלֹהֵינוּ נִבְקֹשׁ
 שְׁלוֹמָהּ אוֹ בְּעַד רָעִים וְאֲחִים
 וְאִם כִּן־הוּא כְּדִבְרֶיכֶם רְאוּ חֲטָא
 עָלַי כָּל־כְּרָעִים נִגְדָה וְשָׁחִים
 וְחֲטָא הוֹרִים שְׁכֻנוֹהָ כְּגֵרִים
 וְקִנּוּ שֵׁם לְמַתִּיהֶם צְרִיחִים

5

10

15

And vain would be the deed of the fathers who
 were embalmed
And their bodies sent to her earth—
And they sighing for her sake
Though the land was full of reprobates;
And for naught would the fathers' altars have
 been built,
And in vain their oblation offered there.

Is it well that the dead should be remembered,
And the Ark and the Tablets forgotten?
That we should seek out the place of the pit
 and the worm,
And forsake the fount of life eternal?
Have we any heritage save the sanctuaries of
 God?—

Then how should we forget His holy Mount?
Have we either in the east or in the west
A place of hope wherein we may trust,
Except the land that is full of gates,
Toward which the gates of Heaven are open—
Like Mount Sinai and Carmel and Bethel,
And the houses of the prophets, the envoys,
And the thrones of the priests of the Lord's
 throne,
And the thrones of the kings, the anointed?
Unto us, yea, and unto our children, hath
 He assigned her;

וְתָהוּ מַעֲשֵׂה אַבֹּת חֲנָנִים
 וּפְגַרֵּיהֶם אֵלֵי אֶרֶצָה שְׁלוֹחִים
 וְהָיוּ בַעֲבוּרָה נֶאֱנָחִים
 וְהָאָרֶץ מְלֵאָה נְאֻלָּחִים
 20 וְלָרִיק מִזִּבְחוֹת אַבֹּת בְּנוֹיִם
 וּלְשׂוֹא קָרְבוֹ שֵׁם הַזִּבְחִים
 הַטּוֹב שִׁיְהִיו מֵתִים זְכוּרִים
 וְהָאָרוֹן וְהַלְחוֹת שְׁכוּחִים
 25 נִשְׁחַר אֶת־מְקוֹם שַׁחַת וְרָמָה
 וְנִטַּשׁ אֶת־מְקוֹר חַיֵּי נִצָּחִים
 הִלְנוּ נִחְלָה רַק מִקְדָּשִׁי־אֵל
 וְאֵיךְ נִהְיָה לָהֶר קָדְשׁוֹ שְׁכָחִים
 הֵישׁ לָנוּ בְּמִזְרַח אוֹ בְּמַעְרֵב
 30 מְקוֹם תִּקְוָה נְהִי עָלָיו בְּטוֹחִים
 אֲבָל אֶרֶץ אֲשֶׁר מְלֵאָה שְׁעָרִים
 לְנֹגֶדֶם שְׁעָרֵי־שַׁחַת פְּתוּחִים
 כְּהַר סִינִי וְהַכְּרֵמֶל וּבֵית־אֵל
 וּבְתֵי הַנְּבִיאִים הַשְּׁלוּחִים
 35 וְכִסְאוֹת כְּהֵנִי כִסֵּא אֲדָנִי
 וְכִסְאוֹת הַמְּלָכִים הַמְּשֻׁחִים
 וְלָנוּ גַם־לְבָנֵינוּ יַעֲדָה

- Isa. 13,21. And though wild beasts abide in her, and doleful creatures,
Was it not so she was given of old to the fathers—
All of her the heritage of thorns and thistles?
- Gen. 13,17. But they walked through the length and the breadth of her
As one walketh in an orchard among the green boughs,
- I Chron.29,15. Though they came as strangers and sojourners, seeking
But burial place and a lodging there, like wayfarers.
And there they walked before the Lord
And learnt the straight paths.
And they said that here arise the shades
And those who lie under the bars of earth come forth,
And that here the bodies rejoice,
And the souls return to their rest.
- Prov. 22,5. See now, yea see, my friend, and understand
And turn aside from the lure of thorns and snares,
And let not the wisdom of the Greeks beguile thee,
Which hath no fruit, but only flowers—
Or her fruit is, that the earth was never outstretched
- Isa. 40,22. Nor the tents of the sky spread out,
Nor was any beginning to all the work of creation
Nor will any end be to the renewal of the months.¹

¹ A reference to the doctrine of the eternity of matter.

ואם צִיִּים שְׁכֵנוֹהָ וְאֲחִים
 הֲלֹא כֵן נִתְּנָה קֶדֶם לְאֲבוֹת
 וְכָלֵה נִחַלֶּת קוֹצִים וְחֲחִים 40
 וְהֵם מִתְּהַלְכִּים אֲרֻכָּה וְרַחֲבָה
 בְּמִתְהַלֵּךְ בְּפֶרֶדֶס בֵּין צִמְחִים
 וְהֵם גָּרִים וְתוֹשְׁבִים וְדֹרָשִׁים
 מְקוֹם-קֶבֶר וּמְלוֹן שֵׁם בְּאֲרָחִים
 וְשֵׁם הַתְּהַלְכוּ לִפְנֵי אֲדָנִי 45
 וְלִמְדוּ הַשְּׂבִילִים הַנִּכְחִים
 וְאָמְרוּ כִּי־רָפְאִים שֵׁם יְקוֹמוּן
 וַיֵּצְאוּ שֹׁכְבִים תַּחַת בְּרִיחִים
 וְכִי שֵׁם תַּעֲלֶזְנָה הַגּוֹיֹת
 וְתִשְׁבְּנָה גִפְשׁוֹת לְמִנּוּחִים 50
 רֹאֵה נָא גַם־רֹאֵה דוֹדִי וְהִבֵּן
 וְסוּר מִמּוֹקְשִׁים צָנִים וּפְחִים
 וְאַל־תִּשְׁיָאֵךְ חֻכְמַת יְוֹנִית
 אֲשֶׁר אֵין־לָהּ פָּרִי כִי אִם־פְּרָחִים
 וּפְרִיָּה כִי אֲדָמָה לֹא רְקוּעָה 55
 וְכִי לֹא אֶהְיֶה־שֹׁחַק מִתּוֹחִים
 וְאֵין רֹאשִׁית לְכָל־מַעֲשֵׂה בְּרֹאשִׁית
 וְאֵין אַחֲרִית לְחִדּוֹשׁ הַיָּרְחִים

- Hark how the words of her wise are confused,
Built and plastered up on a vain unstable base;
Neh. 5,13. And thou wilt come back with a heart stripped
empty
I Kings 18,27. And a mouth full of dross and weeds.
- Jud. 5,6. Wherefore, then, should I seek me out crooked
ways,
And forsake the mother of paths?

שָׁמַע דְּבָרֵי נְבוּנִיָּה נְבָכִים
 בְּנוֹיִים עַל-יְסוֹד תְּהוּ וְטִיחִים
 וְתָשׁוּב לָךְ בְּלֵב רִיקָם וְנָעוּר
 וּפֶה מָלֵא בָרֵב שִׁינִים וְשִׁיחִים
 וּלְמַהֲזָה אֲבָקְשִׁלִּי אֲרָחוֹת
 עֲקֻלְקֻלוֹת וְאָעֻזֵּב אִם אֲרָחִים:

7

WHEN MY SOUL LONGED

The Beginning of His Journey

Ps. 84.3.

That day when my soul longed for the place
of assembly,

Yet a dread of departure seized hold of me,
He, great in counsel, prepared for me ways
for setting forth,

And I found His name in my heart a sustain-
ment.

Therefore I bow down to Him at every stage;
And at every step I thank Him.

7

יום נכספה נפשי

בתחלת מסעיו לארץ ישראל

■ — — — | — — — | — — —

יום נכספה נפשי לבית הועד

ויאחזני לנדרים רעד

סבב גדרל-עצה עלילות לנדר

ואמצאה לשמו בלבי סעד

על-כן אני משתחוה אליו בכל-

מסע ואדנו עלי כל-צעד:

8

BEAUTIFUL OF ELEVATION

(For rhymed version see page 157)

- Ps. 48.3. Beautiful of elevation! Joy of the world!
City of the Great King!
- Ps. 84.3. For thee my soul is longing from limits of the
west.
- Isa. 63.15. The tumult of my tenderness is stirred when I
remember
Thy glory of old that is departed—thine
habitation which is desolate.
- Ex. 19.4. O that I might fly on eagles' wings,
That I might water thy dust with my tears
until they mingle together.
- Jer. 8.19. I have sought thee, even though thy King be
not in thee and though, in place
Deut. 8.15. Of thy Gilead's balm, are now the fiery
serpent and the scorpion.
- Ps. 102.15. Shall I not be tender to thy stones and kiss
them,
And the taste of thy soil be sweeter than
honey unto me?

8

יפה נוף משוש תבל

יפה נוף משוש תבל קריה למלך רב
לך נכספה נפשי מפאתי מערב

המון רחמי נכמר כי אזכרה קדם
בבודד אשר גלה ונוד אשר חרב

ומי יתנני על- כנפי נשרים עד
ארוה בדמעתי עפרך ויתערב

דרשתיך ואם מלכך אין בך ואם במקום
צרי גלעדך נחש שרף וגם עקרב

הלא את-אבניך אחנן ואשקם
וטעם רגביך לפי מדבש יערב:

8

10

9

ON THE SEA.

I

Isa. 41,27.

My God, break not the breakers of the sea,
Nor say Thou to the deep, 'Be dry',
Until I thank Thy mercies, and I thank
The waves of the sea and the wind of the west;
Let them waft me to the place of the yoke of
Thy love,
And bear far from me the Arab yoke.
And how shall my desires not find fulfilment,
Seeing I trust in Thee, and Thou art pledged
to me?¹

¹ See play on words in the Hebrew rhymes of lines 6 and 8.

9

משבריים

I

|| --- | --- | --- |

אלהי אל תשבר משבריים
ואל-תאמר לצולת ים חרבי
עדי אודה חסדיך ואודה
לגלי ים ורוח מערבי
יקרבו מקום על אהבתך
ומעלי יסירון על ערבי
ואיך לא-יתמו לי משאלותי
ובך אבטח ואמה הוא ערבי:

10

ON THE SEA.

II

Hath the flood come again and made the
world a waste

So that one cannot see the face of the dry
land,

And no man is there and no beast and no
bird?

Isa. 50,11.

Have they all come to an end and lain down
in sorrow?¹

To see even mountain or marsh would be a
rest for me,

And the desert itself would be sweet.

But I look on every side and there is nothing

But only water and sky and ark,

Job 41,23-24.

And Leviathan making the abyss to boil,

So that one deemeth the deep to be hoary.

And the heart of the sea concealeth the ship

As though she were a stolen thing in the sea's
hand.

And the sea rageth and my soul exulteth—

For to the sanctuary of her God she draweth
near.

¹ The text has ושכנו מעצבה, but reference to Isa. 50,11 will show that it should read ושכנו.

10

משברי ים

II

~ ~ ~ ~ ~ | ~ ~ ~ ~ ~ | ~ ~ ~ ~ ~

הָבָא מִבּוֹל וְשֵׁם תִּבְל חֲרָבָה

וְאֵין לִרְאוֹת פְּנֵי אֶרֶץ חֲרָבָה

וְאֵין אָדָם וְאֵין חַיָּה וְאֵין עוֹף

הַסֶּף הַכֹּל וְשָׁכְנוּ מַעֲצָבָה

5

וּבִרְאוֹת הָר וְשׁוֹחָה לִי מְנוּחָה

וְאֶרֶץ הָעֶרְבָה לִי עֶרְבָה

וְאֲשָׁנִיחַ לְכָל-עֶבֶר וְאֵין-כָּל

אָבֵל מֵיָם וְשָׁמַיִם וְתִבָּה

וְלוֹיִתָּן בְּהֶרְמִיחוֹ מְצוּלָה

10

וְאֶחָשֵׁב כִּי תִהְיוֹם יִחָשֵׁב לְשִׁיבָה

וְלֵב הָיִם יִכְחַשׁ בְּאַנְיָה

כָּאֵלוֹ הִיא בִּידֵי-הָיִם גִּנְבָה

וְיָם יִזְעַף וְנִפְשֵׁי תַעֲלֹז כִּי

אֵלֵי מִקְדָּשׁ אֱלֹהֶיהָ קִרְבָּה:

II

ON THE SEA.

III

To Thee my soul turneth in trust or fear,
 'Tis to Thee she giveth ever thanks and
 worship;
 In Thee I rejoice on the day I wander forth
 and flee,
 And Thee I thank in every flight and wander-
 ing—
 Yea, when the ship, to bear me over, spreadeth
 out

Wings like the wings of a stork,
 And when the deep groaneth and roareth
 beneath me,
 As though it had learnt from mine own
 entrails,

Job 41,23. And maketh the abyss to seethe like a pot,
 Yea, turneth the sea into a pot of burning
 ointment;

Num. 24,24. And when the ship from Kittim cometh to
 the sea of the Philistines

II Kings 6,9. And the Hittites come down to the stronghold;
 And when creatures press upon the ship
 And sea-monsters watch for food,

Jer. 4,31. And there is a time of trouble as of one that
 bringeth forth her first child, when children

II

משבר ים

III

— — — — —

לך נפשי בטוחה או חרדה
 לך משתחוה תמיד ומודה
 בך אשמח ביום אגע ואנוד
 ולך אודה בכל־גיעה ונידה
 ובפרש הספינה לעבר בי
 כנפים ככנפי החסידה
 ועת תהם תהום תחמי ותנהם
 כאלו מקרב בי היא למדה
 ותרתח כסיר את־המצולה
 וים תשים כמרקחה יקודה
 וצים כמים בבואם ים פלשתים
 והחתים נחתים במצודה
 והחיות בהדפם לאגיות
 ותניגים מצפים לסעודה
 ועת צרה כמבכירה ובנים

5

10

15

II Kings 19.3. Are come to the birth and there is no strength
Isa. 37.3. to bring forth.

And though I should lack for food and drink,
I take the sweetness of Thy name into my
mouth for sustenance;

And I have no care for worldly goods,
Nor for treasure nor for aught that may
perish—

Even so far that I can forsake her that went
forth of my loins,

Sister of my soul—and she mine only one—

Prov. 7.23. And I can forget her son, though it pierce my
heart,

And I have nothing left but his memory for a
symbol—

Fruit of my loins, child of my delight—

Ah! how should Jehudah forget Jehudah?¹

But all this is a light thing when set against
Thy love,

Ps. 100.4. Since I may enter Thy gates with thanks-
giving,

And sojourn there; and count my heart

A burnt offering bound upon Thine altar;

And may make my grave in Thy land,

Gen. 21.30. So that it be there a witness for me.

¹ The poet refers to his only daughter and her son
Jehudah, whom he left behind in Spain.

עֲדִי מִשְׁכַּב וְאֵין כַּח לְלֶדָה
 וְאֵלֹו אֶחָסֵר מֵאָכֵל וּמִשְׁתָּה
 נָעִים שְׁמֶךָ בְּפִי אֲשִׁים לְצִידָה
 וְלֹא אֶדְאָג עָלַי קִנְיָן וּבִנְיָן
 וְלֹא עַל־הוֹן וְלֹא עַל־כָּל־אַבְרָהָה 20
 עֲדִי כִי אֶטָּשָׁה יוֹצֵאת חֶלְצִי
 אַחוֹת נַפְשִׁי וְהִיא לִי רַק יְחִידָה
 וְאֶשְׁכַּח אֶת־בְּנֵה פֶלַח כְּבָדִי
 וְאֵין לִי בִלְעָדִי זָכְרוֹ לְחִידָה
 פָּרִי מַעִי וְיִלְד שְׁעִשׂוּעִי 25
 וְאֵידִי יִשְׁכַּח יְהוּדָה אֶת־יְהוּדָה
 וְנָקַל זֹאת לְנִגְדֵי אֶהְבֶּתְךָ
 עֲדִי אֲבוֹא שְׁעָרֶיךָ בְּתוֹדָה
 וְאֶגּוֹר שֵׁם וְאֶחָשֵׁב אֶת־לִבִּי
 עָלַי מִזְבִּיחֶךָ עוֹלָה עֲקוּדָה 30
 וְאֶתֵּן אֶת־קִבּוּרְתִּי בְּאַרְצְךָ
 לְמַעַן תִּהְיֶה־לִּי שֵׁם לְעַדָּה:

12

ON THE SEA

IV

TO THE WEST WIND

This is thy wind, O perfumed west,
With spikenard and apple in his wings!

Thou comest forth of the treasures of the
traders in spice—

Ps. 135.7.

Thou art not of the treasures of the wind.
Thou waftest me on swallow's wings, and
proclaimest liberty for me;

Cant. 1.13.

Like pure myrrh from the bundle of spices
thou art chosen.¹

How must men long for thee, which for thy sake
Ride over the crest of the sea on the back of a
plank!

Stay not thine hand from the ship
Either when day abideth or in the cool breath
of the night;

But beat out the deep, and tear the heart of
the seas and touch

The holy mountains, and there shalt thou rest.
Rebuke thou the east wind which tosseth the
sea into tempest

Jer. 1.13.

Until he maketh its heart like a seething pot.

¹ Note the play on the three meanings of the word דָּרוֹר.

12

משברי ים

IV

לעמת רוח מערבית

-----|-----|-----|-----|

זֶה רוּחַךְ צָר מַעֲרֵב רָקוֹחַ
הַנֶּחֱדָךְ בְּכִנְפָיו וְהַתְּפוּחַ
מֵאֲוָצְרוֹת הַרְבֵּלִים מוֹצֵאָךְ
כִּי אֵינְךָ מֵאֲוָצְרוֹת הָרוּחַ
בְּנִפְי דְּרוֹר תִּגִּיף וְתִקְרֵא־לִי דְּרוֹר
וּבְמֶרֶדְדְּרוֹר מִן־הַצָּרוֹר לָקוֹחַ
מִהַנְּכַסְפוֹ לָךְ עִם אֲשֶׁר בְּגִלְלָךְ
רָכְבוּ בְּגֹב הַיָּם עָלֵי גְבִילוֹת
אֶל־נָא תִרְפֶּה יָדְךָ מִן־הָאֲנִי
כִּי יִחַנֶּה הַיּוֹם וְכִי יָפוּחַ
וְרַקַּע תִּהְיוֹם וְקִרְע לִבִּב יָמִים וְנֹעַ
אֶל הַבְּרִיקָדָשׁ וְשֵׁם תִּנּוּחַ
וְנֹעַר בְּקָדִים הַמִּסְעֵר יָם עָדִי
יִשִּׁים לִבִּב הַיָּם כְּסִיר נְפוּחַ

5

10

What shall the captive do, in the hand of God,
One moment held back, and one moment
sent forth free?

Truly the secret of my quest is in the hand
of the Highest,

Amos 4,13.

Who formeth the mountain heights and
createth the wind.

מִדֵּי־עֲשֶׂה אֲסוּר בְּיַד הַצּוֹר אֲשֶׁר
פַּעַם יְהִי עֲצוּר וְעַתָּה שְׁלוֹחַ
אֵךְ סוֹד שְׁאֵלָתִי בְּיַד מְרוֹם וְהוּא
יוֹצֵר מְרוֹם הָרִים וּבִרְא רֹחַ:

13

ON THE SEA

V

My desire for the living God hath constrained
me

To seek the place of the throne of mine an-
ointed—

Gen. 31.28. Even so that it hath not suffered me to kiss
The children of my house, my friends, and my
brethren;

And that I weep not for the orchard which I
planted

And watered, and my green shoots that
prospered;

And that I remember not Jehudah and Azariel,
My two beautiful choice flowers;

Deut. 33.14. And Isaac, whom I counted as my child,
Fruit of the sun, best of the growth of my
moons;

And that I have all but forgotten the house
of prayer

In whose place of learning was my rest,
And that I forget the delights of my Sabbaths,
The beauty of my Festivals, the glory of my
Passovers,

Isa. 42.8. And have given my glory unto others,
And forsaken my praise unto graven images.

13

משברי ים

V

|| --- ~ | --- ~ | --- ~

הַצִּיקְתִּי תְשׁוּקָתִי לְאֵל הָי
 לְשַׁחַר אֶת־מְקוֹם כְּסֹאוֹת מְשִׁיחִי
 עָדִי כִי־לֹא נִמְשַׁתְּנִי לְנֶשֶׁק
 בְּנִי בִיתִי וְאֶת־רַעִי וְאֶחָי
 וְלֹא אֲבִכָּה עָלֶי פֶרֶדֶס נִטְעָתִי 5
 וְהִשְׁקִיתִיו וְהִצַּלִּיחוּ צָמְחִי
 וְלֹא אֲזַכֵּר יְהוּדָה וְעֶזְרָאֵל
 שְׁנֵי פָרְחֵי יָקָר מִבְּחַר פָּרְחֵי
 וְאֶת־יֶצְחָק אֲשֶׁר כָּבַן חֲשֵׁבֶתִּי
 יְבוּל שְׁמֶשִׁי וְטוֹב גֶּרֶשׁ יֶרְחִי 10
 וְכַמְעַט אֲשַׁכְּחָה בֵּית הַתְּפִלָּה
 אֲשֶׁר הָיוּ בְּמִדְרָשָׁיו מְנוּחִי
 וְאֲשַׁכְּחַ תַּעֲנוּגֵי שְׁבַתִּתִּי
 וְהִדְרַת מוֹעֲדֵי וְכְבוֹד פֶּסַחִי
 וְאֶתֶּן אֶת־כְּבוֹדִי לְאַחֲרִים 15
 וְאֶעֱזֹב לַפְּסִילִים אֶת־שְׁבָחִי

I have exchanged mine abode for a shadow of
shrubs,
And for a hedge in the thicket my strong bars;
And my soul is sated with the chief spices,
And the scent of the thorn-bush is mine now
for perfume;
And I have ceased to walk with my face
bending to the ground¹
But have set my paths in the heart of the
seas—
To the end that I may find the footstool of
my God,
And there pour out my soul with my thoughts,
And stand at the threshold of His holy
mount and set open
Towards the doors of Heaven's gates, my
doors,
And suffer my spikenard to flower by the
waters of Jordan,
And put forth my shoots by Siloah.—

The Lord is with me. How shall I fear or
dread,
Since the angel of His mercy beareth my
weapons?
I shall praise His name while yet I live,
And thank Him unto all eternity.

¹ In forced servility to man.

הַמִּירוֹתַי בְּצֵל שִׁיחִים חֲדָרַי
 וּבִמְשֹׁכֶת סִבְךְ חֶסֶן בְּרִיחִי
 וּנְפֹשִׁי שֶׁבַעַה רָאשֵׁי בְשָׁמִים
 וּרְיִחַ נְעֻצּוֹן שְׁמָתִי רִקְחִי
 וְחִדְלָתִי הַלֹּוֹד עַל־כֶּף וְעַל־אֶף
 וְנִתְּתִי בְּלֵב יָמִים אֲרָחִי
 עַד־י אֲמַצָּא הָדוֹם רִגְלִי אֱלֹהִי
 וְשִׁמָּה אֲשַׁפְּכָה נִפְשִׁי וְשִׁיחִי
 וְאַסְתּוֹפֶף בְּהֵר קֹדֶשׁוֹ וְאַקְבִּיל
 לַפֶּתַחַי שַׁעַר־יִשְׁחַק פֶּתַחִי
 וְאַפְרִיחַ בְּמִי יִרְדֵּן נִרְדִּי
 וְאַשְׁלִיחַ בְּשִׁלְחַי שְׁלָחִי
 אֲדַנִּי לִי וְאֵיךְ אֵירָא וְאַפְחַד
 וּמִלֵּאךְ רַחֲמָיו נִשָּׂא שְׁלָחִי
 אֶהְלֵל אֶת־שְׁמוֹ מִדֵּי חַיּוֹתַי
 וְאוֹדְנוּ עַד־י נֶצַח נֶצַחִי:

20

25

30

14

ON THE SEA

VI

I say in the heart of the seas to the quaking
heart,

Ps. 93,3.

Fearing exceedingly because they lift up their
waves:

If thou believest in God who made
The sea, and whose Name doth stand unto
all eternity,

Ps. 89,10.

The sea shall not affright thee when the
waves thereof arise,

Jer. 5,22.

For with thee is One who hath set a bound to
the sea.

14

משברי ים

VI

— — — — —

אמר בלב ימים ללב רגז
חרד מאד כי נשאו דרכים
אס-תאמן באל אשר עשה
הים ועד-נצח שמו קים
אל-יחרידה ים בשוא נליו
כי-עמד השם גבול לים:

15

ON THE SEA

VII

- Nahum 2,11. I cry to God with a melting heart and knees
that smite together,
Is. 21,3. While anguish is in all loins,
On a day when the oarsmen are astounded at
the deep,
Ps. 76,6. When even the pilots find not their hands.
How shall I be otherwise, since I, on a ship's
deck,
Ps. 107,27. Suspended between waters and heavens,
Am dancing and tossed about?—But this is
but a light thing,
Ex. 5,1. If I may but hold the festal dance in the
Ps. 116,19. midst of thee, O Jerusalem!

15

משברי ים

VII

|| --- | - - - | - - - | - - -

אָצַעַק בְּלֵב נֶמֶס וּפִיק בְּרַכִּים
 לֹאֵל וְחִלְחָלָה בְּכָל־מִתְנִים
 יוֹם תִּפְשִׁי מְשׁוּט תַּמְהִים לְתַהוֹם
 גַּם חֲבָלִים לֹא יִמָּצְאוּ יָדַיִם
 אֵיךְ לֹא־אָהִי בֶן וְאֲנִי עַל־גֹּב אֲנִי
 תְּלוֹי בְּבִין מַיִם וּבִין שָׁמַיִם
 אֲחוּג וְאֲנוּעַ וְנִקְלָה זֹאת עָדִי
 אֲחוּג בְּתוֹכְכִי יְרוּשָׁלַיִם:

16

ON THE SEA

VIII

Call greeting unto daughters and kindred,
 Peace to brothers and to sisters,
 From the captive of hope who is possessed
 By the sea, and hath placed his spirit in the
 hand of the winds,

Thrust by the hand of the west into the hand
 of the east:

This one passeth to lead on, and that one to
 thrust back.

I Sam. 20,3.

Between him and death is but a step,
 Aye, between them but the thickness of a
 plank;

Buried alive in a coffin of wood,
 Upon no floor, with no four cubits of earth,^{*}
 nor even with less.

He sitteth—he cannot stand upon his feet,
 He lieth down—he cannot stretch them forth;
 Sick and afraid because of the heathen
 And because of the marauders and the winds.

Job 36,12.

The pilot and the mariner, and all their
 rabble—

They are the rulers and captains there.

^{*} The minimum amount required for burial.

16

משברִי ים

VIII

|| ---|---|---|---|

קראו עלי בנות ומשפחות
 שלום ועל-אחים ועל-אחות
 מאת אסיר תקנה אשר נקנה
 לים ושם רוחו ביד רוחות
 דחוי ביד מערב ליד מזרח
 זה יעבר לנחות וזה לדחות
 בינו ובין מות כפשע אד
 בינו וביניו מעבה לוחות
 קבור בחייו בארון עץ לא
 קרקע ולא ארבע ולא פחות
 יושב ואין לעמד עלי רגליו
 שכב ואין רגליו משלחות
 חלה וירא מפני גוים
 גם מפני לסטים ומרוחות
 חבל ומלח כל-בני פרחח
 הם הסגנים שם והפחות

5

10

15

Eccles. 9,11.

Fame is not to the wise, nor yet favour to
men of skill,

Save only to them that have skill to swim.

My face is troubled at this for a moment,

(How should the inmost heart exult?)

Until I pour out my soul into the bosom of
God,

Before the place of the Ark and the altars,

And bestow upon God, who bestoweth good
things upon the unworthy,

The goodness of songs and praise.

לא לחֲכָמִים שֵׁם וְגַם לֹא חֵן
לִידְעִים רַק יְדָעִים לְשָׁחוֹת
יִתְעַצְבוּ רְגַע לְזֹאת פָּנִי

אֵיד יַעֲלֶז הַלֵּב וְהַטָּחוֹת
עַד אֲשַׁפְּכָה נַפְשִׁי בְּחִיק הָאֵל
נִכַח מְקוֹם אֲרוֹן וּמִזְבְּחוֹת
אֲגַמַּל לָאֵל גַּמַּל לְחַיִּיבִים

טוֹבוֹת בְּטוֹב שִׁירוֹת וְתַשְׁבָּחוֹת:

17

GLORY UNTO EGYPT

- Look on the cities and consider the villages
Which Israel held in possession;
And give glory unto Egypt, and lighten
Thy steps; nay, tread thou not heavily
Ex. 12,12. Upon the streets where the Divine Presence
passed through
To seek the blood of the covenant upon the
doorposts,
Ex. 13,21-22. And the pillar of fire and the pillars of cloud,
And the eyes of all watching them and be-
holding!
From thence were hewn the masters of God's
covenant,
Jud. 20,2. And thence were carven the corner stones of
the people of the Lord.

17

כבוד למצרים

— — — — —

ראה ערים והתבונן פרזות
 אשר היו לישראל אחזות
 ותן כבוד למצרים והקל
 פעמך ואל תדרך עוזות
 בחוצות עברה בם השכינה
 לבקש דם ברית על המזוזות
 ועמוד אש ועמודי עננים
 ועיני כל מצפות בם וחזות
 ומשם חצבו בעלי ברית אל
 ופנות עם אדני שם גרזות:

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18

REFUSAL TO TARRY IN EGYPT

Praise, above all cities, be unto Egypt
Whither came first the word of God.

Ps. 80,9.

There a chosen vine was planted,
Whose clusters became a peculiar treasure;
There the envoys of God were born,
Envoys of God, as from bridegroom to bride;
And there God's glory came down and walked

Job 38,9.

In a pillar of fire and cloud, swathed in thick
darkness;
And there the offering of the Lord was made,
And the blood of the covenant given, and
redemption found.

There stood Moses to supplicate—
And verily no assembly is like unto this for
prayer.—

Isa. 19,23–24.

And Israel is to be, unto Egypt and Assyria,
A third, and a highway between them.

Isa. 19,19.

Yea, an altar of the Lord hath been in the
midst of Egypt,

Neh. 9,5.

To exalt His name above all praise,

18

אך לבבי ימאן

! --- ~ | --- ~ | --- ~

למַצְרִים עָלַי כָּל־עִיר תְּהִלָּה
 אֲשֶׁר הָיָה דְּבַר־אֵל שֵׁם תְּהִלָּה
 וְשָׁמָּה נִטְעָה גִפֶּן בְּחוּרָה
 וְהָיוּ אֲשַׁכְּלִתֶיהָ סִגְלָה
 וְשֵׁם נוֹלְדוּ שְׁלוּחֵי אֵל וְהָיוּ
 שְׁלוּחֵי אֵל כְּבִין חֲתָן וְכָלָה
 וְשֵׁם יָרַד כְּבוֹד הָאֵל וְהִלָּךְ
 בַּעֲמֹד אֵשׁ וְעָנָן וַחֲתָלָה
 וְשָׁמָּה נַעֲשֶׂה קֶרֶבֶן אֲדָנִי
 וְנָתַן דִּם־בְּרִית וַיְהִי גֹאֲלָה
 וְשָׁמָּה מַעֲמַד מֹשֶׁה לְהַעֲתִיר
 וְאֵין מַעֲמַד כְּמוֹזָה לְתַפְלָה
 וַיִּשְׁרָאֵל לְמַצְרִים וְאֲשׁוּר
 שְׁלִישִׁיה וּבִינוּתָם מִסְּלָה
 וּמִזְבֵּחַ לֹאֵל הָיָה בְּתוֹכָהּ
 לְרוֹמָם אֶת־שְׁמוֹ עַל־כָּל־תְּהִלָּה

5

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15

And such signs and wonders and fame,
That the world is filled with the glory of His
memory.

Lam. 4,2.

Gen. 13,10.

Even her river is of the rivers of Eden,
And the goodness of her soil may be weighed
against the garden of Eden.

We have tested her, and thus she is—yet my
heart

Jer. 6,14; 8,11.

Refuseth those that give healing so lightly:
For I know that here the Divine Presence
turned aside,

Jer. 14,8.

Like a wayfarer, to the shade of the oak and
the terebinth,

But in Salem and Zion it is like one home-
born,

For there is the Torah, there the greatness,
The abode of judgment, the abode of mercy,
And there may a man hope for reward of
his toil.

Yea, that mountain was called of God the
Mount of His heritage:

He set it aside for sanctification like the
hallah.¹

He came down from the holiness of her unto
Babylon,

While Egypt was — — — — —²

But when, from any of the lands, a man goeth up
Unto these, highest above the high is she to
him.

¹ The bread prepared for the sanctuary. See Levit. 24,5, and Num.15,20.

² The remainder of the text of this line is missing.

וְהָאֵתָהּ וְהַמִּפְתִּים וְהַשֵּׁם
אֲשֶׁר עוֹלָם בְּהוֹד וְזָכְרוּ מִמֶּלֶא
וְגַם מִנְהַר־יַעֲדֵן נִהְרָה

וְטוֹב אֶרְצָה בְּנִרְעָדֵן מִסְלָא
חֲקִרְנוּהָ וְכִן־הִיא אֶדְ לִבִּי
יִמָּאן לְמִרְפִּים עַל־נִקְלָה
וְאִדַּע כִּי שְׂכִינָה נִטְתָּה־שָׁם

כְּאֶרֶח לְצֹל אֱלֹוֹן וְאֵלָה
וְעַם שָׁלֵם וְצִיּוֹן הִיא כְּאֹזְרָח
וְשֵׁם תוֹרָה וְשֵׁמָּה הַגִּדְלָה
מְקוֹם הַדִּין מְקוֹם הַרְחָמִים שָׁם
וְשֵׁם יַחַל אָנוּשׁ לְשֹׁכֵר פִּעֻלָּה

וְהִר נִקְרָא לְאֵל הַר נִחְלָתוֹ
וְהַפְּרִישׁוּ לְהַקְדִּישׁוּ כְּחֻלָּה

וַיִּרְדּוּ מִקְדָּשָׁתָהּ לְבָבָל

וּמִצָּרִים

אֲבָל אִישׁ יַעֲלֶה מִכָּל אֶרְצוֹת
אֲלִיָּהוֹן מִעֲלָה הִיא לוֹ מִעֲלָה

Then why do the satirists mock at me
 And make me a word of reviling?
 Since if they believe in God's law
 The teaching of Israel refutes them,¹
 And if they lack faith—lo! we part
 With no portion in common between us.

Possibly it referred to the conception of the Divine Presence never returning to Egypt. It has been suggested that the Egyptian Jews of that time removed the line from the poem. [Ehrlich reads וַיֵּרָד in line 31, and supplies in line 32 the words: כְּמוֹעַל בָּהּ מַעֲלָה. The meaning of the two lines would then be: He who goes down from her holiness to Babylon or Egypt is as one committing against her a trespass. Ed.].

¹ The law against dwelling in Egypt is to be found in Deut. 17, 16. This text often caused qualms to the Jewish communities which settled in Egypt in the Middle Ages.

וְלִמָּה יִלְעָגוּ עָלַי מְלִיצִים
 וְלִמָּה אֶהְיֶה לָהֶם לְמִלָּה
 אֲשֶׁר אִם הֵם בְּדַת־אֵל מְאֲמִינִים
 אֲדִינְמוּ בְּתוֹרַת הַקֹּהֶלֶת
 וְאִם לֹא יֶאֱמִינוּ הֵן מְחִיצָה
 וְאֵין בִּינִי וּבִינֵיהֶם נִחְלָה:

35

40

IN THE WILDERNESS OF EGYPT

19

Fate hath tossed me into the wilderness of
Memphis:

Isa. 22,17-18. Bid it carry me away and toss me yet again
Until I behold the wilderness of Judah,

Ps. 48,3. And come to the sides of the north, the
beautiful height,

And I gird me there with glory of the name of
my God,

And clothe me and veil me with the beauty
of His holiness.

19

מדברי נף

צַנְפְּנִי זְמַן אֶל מִדְּבַר־נֶפֶךְ
אֹמֵר לְזֶמֶן יִטְלֹטֵל עוֹד וַיִּצְנֹף
עָדִי כִי־אֶחְזֶה מִדְּבַר יְהוּדָה
וְאָבֹא יִרְכָּתִי צִפּוֹן יִפֶּה נֶפֶךְ
וְאֶעֱטֶה שֵׁם יִקְרַם מִשֵּׁם אֱלֹהֵי
וְאֶלְבֹּשׁ אֶת־פָּאָר קִדְשׁוֹ וַאֲצַנֹף:

IN THE PATHS OF THE ARK

20

Turn aside with me to Zoan, to the Red Sea,
to Mount Horeb.
I will go round unto Shiloh to the heap of
the ruined shrine,
And will get me along in the paths of
the Ark of the Covenant,
Until I taste the dust of its hiding place
that is more sweet than honey,
And I see the habitation of that beauteous
one who hath forgotten her nest,
Since the doves be driven away, and ravens[‡]
abide there.

Because of this my soul is sorely sick and
grieved,
For through my sin the morn is turned to
evening time.
Verily, my heart fainteth and longeth for
the mount of myrrh,
Even as the soul desireth to find its inmost
home.

[‡] ערב—Raven or Arab.

20

מסעי ארון הברית

|| --- - - - - || --- - - - - || --- - - - - || --- - - - - ||

וַיִּסְסוּף וְהָרַחַב	נָטָה בִּי אֶל־צֶעַן	
וְאֶל־תֵּל דְּבִיר חָרַב	וְאָסַב אֵלַי שִׁילָה	
אֲרוֹן הַבְּרִית עַד־כִּי	וְאֵלַךְ אֵלַי מִסְעִי	
אֲשֶׁר מִדְּבַשׁ עָרַב	אֶל־חֶדֶד עֶפְרַק־קִבְרוֹ	
אֲשֶׁר שָׁכְחָה קִנְיָה	וְאֶרְאָה נִוְה נְאוּהָ	5
וְשָׁכְנוּ בְּנֵי עָרַב	וְגִרְשׁוּ בְּנֵי יוֹנָה	
דְּיוּה וְנִכְאָבָה	עַל־יְזוּאת מְאֹד נִפְשִׁי	
בְּקָר לַעַת עָרַב	כִּי שָׁב בְּחֻטְאֹתִי	
וַיִּכְסּוּף לְהָרַחַמּוֹר	לְבָבִי מְאֹד יִכְלָה	
נִפְשׁ בְּתוֹךְ קָרַב:	כְּאֲשֶׁר תָּאוּ לְשֹׁכֵן	10

21

ON THE NILE

My God, the wonder of Thee is astir from
age to age:

Isa. 38,19.

From the mouth of father to children no falsehood could be told.

And here is the Nile for witness, that Thou
hast turned it into blood,

Not by magic nor by divination nor by enchantment,

But by Thy name, by the hand of Moses
and Aaron,

And the staff which was turned into a serpent.

O be a help unto the servant who hath faith
in Thee,

And who hasteth to behold the places of Thy
wonder.

21

וזֶה הַיָּאוֹר לַעֲד

|| --- | --- | --- |

אֱלֹהֵי פֶלֶאֶף דּוֹר דּוֹר יִרְחֹשׁ
וּמִפִּי אָב לְבָנִים לֹא־יִכְחֹשׁ
וְזֶה הַיָּאוֹר לַעֲד בִּיָּדָם הַפִּכְחוֹ
בְּלֹא לֵהֱטֹ וְלֹא קָסָם וְנִחֹשׁ
אֲבָל שִׁמְךָ בִּיד־מֶשֶׁה וְאַהֲרֹן
וְהַמָּטָה אֲשֶׁר־נִהַפְּךָ לְנִחֹשׁ
הָיָה עֶזְרִי לַעֲבֹד הָאָמִין בְּךָ
וְלִרְאוֹת אֶת־מְקוֹמוֹת פֶּלֶאֶף חֹשׁ:

22

ON EAGLES' WINGS

On the way from Egypt to Zion

Can bodies of clay
 Be prison-houses
 For hearts bound fast
 To eagles' wings—
 For a man life-weary
 Whose whole desire
 Is to lay his face
 In the chosen dust?
 Yet he feared and trembled
 With falling tears,
 To cast Spain from him
 And seek shores beyond;
 To ride upon ships,
 To tread through wastes,
 Dens of lions,
 Mountains of leopards—
 But he rebuketh his dear ones
 And chooseth exile,
 Forsaketh shelter
 And inhabiteth deserts,
 While wolves of the forests
 Find in his sight
 The favour of maidens
 In the sight of youths;
 And ostriches please him
 Like singers and players,
 And the roaring of lions
 Like the bleating of flocks;

Isa. 19,16.

Cant. 4,8.

Jer. 17,6.

Ps. 68,26.

Zech. 11,3.

Jud. 5,16.

22

בכנפי נשרים

על דרכו ממצרים ארצה ישראל

| --- ~ | --- ~ || --- ~ | --- ~

היוכלו פְּנֵרִים	היוֹתֶם חֲדָרִים	
לְלִבּוֹת קְשׁוּרִים	בְּכַנְפֵי נְשָׁרִים	
לְאִישׁ קֶץ בְּחַיּוֹ	וּכְלִמְאוּיּוֹ	
לְגַלֵּל לְחַיּוֹ	בְּמִבְחַר עֲפָרִים	
וּפְחַד וְחֶרֶד	וְדַמְעוֹ בְּמוֹרֶד	5
לְהַשְׁלִיךְ סִפְרֹד	וְלַתּוֹר עֲבָרִים	
וְלִרְכַּב אֲנִיּוֹת	וְלִדְרוֹד בְּצִיּוֹת	
מַעֲנוֹת אֲרִיּוֹת	וְהִרְרֵי גְמֵרִים	
וְנֶעֱר בְּרִדִּים	וּבְחַר נְדָדִים	
וְנָטַשׁ חֲדָרִים	וְשָׁכַן חֲרָרִים	10
וּמָצְאוּ בְּעֵינָיו	זְאֵבֵי יַעֲרִים	
כַּחַן הַבְּתוּלוֹת	בְּעֵינֵי נְעָרִים	
וְחָשַׁב יַעֲנִים	לְשָׁרִים וְנִגְנִים	
וְשָׁאֲגַת כְּפִירִים	שְׂרָקוֹת עֲדָרִים	

Ps. 104,8.

Exod. 4,10.

Job.1,1; 2,3.

And he setteth his delight
 In the burnings of his bosom,
 And the floods of his tears
 Are like streams of the rivers.
 He goeth up by the hills,
 He goeth down by the valleys,
 To perform oaths,
 To fulfil vows;
 He journeyeth, he wandereth,
 He passeth by Egypt,
 Toward the land of Canaan,
 Toward the chosen of mountains.
 The reproofs of his adversaries
 Are renewed round about him,
 But he heareth and is silent,
 Like a man without words;
 For how long should he strive with them
 And how long refute them,
 And why should he harass them,
 Seeing they are drunken?
 But how call him happy
 In the bondage of kings,
 Which is in his eyes
 But a service of idols?
 Were it well to be happy
 For a man simple and upright,
 Like a bird that is bound
 In the hand of little boys—
 In slavery to Philistines,
 And Hagrites and Hittites,¹
 Alluring his heart
 With other gods

¹ Probably indicating Berbers, Mohammedans and Christians.

בְּמוֹקְדֵי צֹלְעִיו	וְשֵׁם שֶׁעָשׂוּעִיו	15
כְּפִלְגֵי יֵאָרִים	וּפְלִי דְמָעִיו	
וַיִּרְדּוּ בְּקַעֲוֹת	וַיַּעַל גְּבֻעֹת	
וְשִׁלְם נְדָרִים	לְהִקִּים שְׁבָעוֹת	
וַיַּעֲבֹר בְּצִעֲוָן	וַיִּסַּע וַיִּצְעֹן	
לְמַבְחַר הָרָרִים	לְאֶרֶץ כְּנָעַן	20
חֲלִיפֹת סְבִיבֵיו	וְתוֹכָחוֹת מְרִיבֵיו	
כִּלְאֵי אִישׁ דְּבָרִים	וַיִּשְׁמַע וַיַּחֲרִישׁ	
וְכִמָּה יֹשִׁיבָם	וְכִמָּה יִרְיָבָם	
וְהִמָּה שְׂכָרִים	וּמַה־יַּעֲצִיבָם	
בְּעִבְדַת מְלָכִים	וְאֵיךְ אֲשֶׁרוֹהוּ	25
עֲבַדַת אֲשֶׁרִים	אֲשֶׁר הִיא בְּעֵינָיו	
אֲנוֹשׁ תָּם וְיֹשֶׁר	הַטּוֹב כִּי־יֵאָשֶׁר	
בְּיַד הַצֹּעֲרִים	בְּצַפּוֹר מְקַשֵּׁר	
וְהַגָּרִים וְחֹתִים	בְּעִבְדַת פְּלִשְׁתִּים	
אֱלֹהִים אַחֲרֵים	וּלְבוֹ מִפְתִּים	30

To seek their favour
 And forsake God's will,
 To betray the Creator
 And serve His creatures?—
 The face of the morning
 Would be black to his eyes,¹
 The cup of sweetness
 Bitter to his mouth
 Wearied and toiling,
 Oppressed and weak,
 And longing for Carmel
 And the City of the Forests,²
 To seek forgiveness
 At the peaceful graves
 Of the ark and the tablets
 That are buried there.—³
 I shall hope to pass thither,
 I shall fall on their grave,
 And mine eyes, at their ruin,
 Shall break forth into torrents,
 And all my thoughts
 Trembling unto Sinai,
 Mine heart and mine eyes
 Unto Mount Abarim!
 And how should I not weep
 And pour forth tears,
 And hope therefrom
 The quickening of the dead?
 Since there are the Cherubim
 With the written tablets—

Ezek. 47,2.

¹ See the play on words in the Hebrew text.

² Kirjath Ye'arim.

³ Referring to the tradition that the Ark of the Covenant

לְבַקֵּשׁ רָצוֹנִים	וְלַעֲזֹב רָצוֹן אֵל
וְלִבְגֹד בִּיצָר	וְלַעֲבֹד יִצּוּרִים
פְּנֵי הַשְּׁחָרִים	בְּעֵינָיו שְׁחוּרִים
וְכֹס מַמְתָּקִים	בְּפִיו מַמְרוּרִים
מִיָּנֻעַ וְעַמַּל	וְלַחוּץ וְאַמַּל
וְנִכְסֵף לְכַרְמֶל	וְקִרְיַת יַעֲרִים
לְבַקֵּשׁ סְלִיחוֹת	בְּקִבְרֵי מְנוּחוֹת
לְאָרוֹן וְלַחֹת	אֲשֶׁר שָׁם קִבְרִים
אַצְפָּה לַעֲבָרָם	וְאַעֲטֹף בְּקִבְרָם
וְעֵינַי לְשִׁבְרָם	יִפְיֹצוֹן גְּהֵרִים
וְכִלְדַּעְיוֹנִי	חֲרָדִים לְסִינִי
וְלִבִּי וְעֵינִי	לְהֵרֵעַבְרִים
וְאֵיךְ לֹא אֲבַכָּה	וְדַמְעַת אֲפַכָּה
וּמָשָׁם אֲחַכָּה	תַּחֲתֵית פְּגָרִים
וְשָׁם הִכָּרְבִים	וְלַחַת כְּתָבִים

35

40

45

Among the earth clods,
In a place of secrets,
A place of wonders,
The fountain of prophecies—
Their faces glowing
With the glory of God!
I shall fondle its dust
I shall nestle beside it
And lament upon it
As over a grave—
And the goal of my thoughts
To make my couch
'Mid my fathers' graves
In the demesne of the pure.

Go up, O ship!
And seek the region
Which hath for the Shekhinah
Abodes within.
O hasten thy flight
And God's hand waft thee,
And bind thou thy wings
To the wings of the dawn—
For them that flee and wander
With the wind of the sails,
For the hearts that are torn
To a thousand shreds.
But I am in fear of
The iniquities of youth,
Those which are counted
In the scrolls of my God;

was buried before the destruction of the first Temple to
save it from exile or desecration.

בַּעַד הַרְגָבִים וּבִמְקוֹם סִתְרִים

מְקוֹם הַפְּלָאוֹת וְעֵין הַנְּבוּאוֹת

וּבִקְבוּר צָבָאוֹת פְּנֵיהֶם מְאִירִים

עָפְרוּ אֲחִנֵּן וְאַצְלוּ אֲקִנָּן

וְעָלְיוֹ אֲקִנָּן כַּעַל-הַקְּבָרִים

50

וְסוֹף מִחֻשְׁבוֹתַי הָיוֹת מִשְׁכַּבּוֹתַי

בִּקְבָרוֹת אֲבוֹתַי וּבִרְשׁוֹת טְהוֹרִים

עָלִי הַסְּפִינָה וְדַרְשֵׁי מְדִינָה

אֲשֶׁר לִשְׁכִינָה בְּתוֹכָהּ חֲדָרִים

וְחוֹשֵׁי בַּעֲוִפָּךְ וְיִדְּאֵל תְּנִיפָךְ

55

וּקִשְׁרֵי כְּנָפֶךְ בְּכַנְפֵי שְׁחָרִים

לְנָדִים וְנָעִים בְּרוּחַ קָלְעִים

וּלְבוֹת קֶרְעִים לְאַלְף גִּזְרִים

וְיִרְאֵ אֲנִי מִ- עֲוֹנוֹת נְעוּרִים

אֲשֶׁר הֵם בְּסִפְרִי אֲלֵהִי סְפוּרִים

60

- Yea, more, the iniquities
 Of the days of age,
 Changing ever,
 Renewed every morning.
 For there is no penitence
 For wantonness—
 And whither shall I go
 Between the straits?
 I imperil myself,
 By forgetting my trespass,
 Whilst my soul and my blood
 Are delivered over to sin.
 Yet trust may be drawn
 From Him who is lavish of forgiveness,
 And courage and strength
 From the loosener of captives:
 And should He judge and punish,
 Award or deprive—
 For good or for evil
 His judgments are right.
- Lam. 3.23.
 Gen. 37.30.
 Lam. 1.3.
 Isa. 55.7.
 Ps. 68.7.
 Deut. 4.2.
 Berakhoth 54a.

ימי הזקנות	ואף כִּי־עֲנֹת	
דְּשׁוֹת לְבָקָרִים	חֲלִיפֹת וּמִתְחַד־	
בְּעֵד הַמְּשׁוּבָה	וְאֵיךְ־לִי תְּשׁוּבָה	
בְּבֵין הַמַּצָּרִים	וְאַנָּה אֲנִי־בָא	
וְאֶשְׂכַּח אֲשָׁמִי	אֲסִכֵּן בְּעֶצְמִי	65
בִּיד־חָטָא מְסֻרִים	וּנְפָשִׁי וְדָמִי	
בְּמַרְבֵּה סֶלַח	אֲכַל יֵשׁ בְּטַח	
לְמוֹצֵיא אֲסִירִים	וְחִיל וְכַח	
וְיוֹסִיף וַיִּגְרַע	וְאִם דָּן וְנִפְרַע	
שִׁפְטָיו יִשְׁרִים:	עַל־יָטוֹב וְעַל־רָע	70

II. LOVE AND BRIDAL SONGS

23

A SLAVE TO LOVE

By the life of our troth, my love, by thy life
and the life

Ex. 21,6.

Of love which hath shot an arrow at me,
Verily have I become a slave to Love, that
hath pierced

Mine ear, that hath cloven my heart in twain.

23

עבד לאהבה

■ — — — — | — — — — | — — — —

חי הברית דודי ומייד וחי
האהבה שירתה בי חצי
אם-לא אהי עבד לאהבה רצעה
אזני ולבי בתרה בחצי:

24

PARTED LOVERS

- Isa. 57,9. Wherefore, O fair one, dost withhold thy
messengers
- Isa. 13,8. From the lover whose frame is filled with the
pains of thee?
- Knowest thou not that thy lover awaiteth
nothing from fate
But to hear the voice of thy greeting?
- Ps. 17,15. If parting be decreed for the two of us,
Stand yet a little, while I gaze upon thy face.
- I know not if my heart be held back within
my frame
- Gen. 13,3. Or if it goeth forth upon thy wanderings.
- By the life of love, remember the days of
thy longing, as I—
I remember the nights of thy delight.
- As thine image passeth into my dream,
So let me pass, I entreat thee, into thy dreams.
- Isa. 51,15. Jer. 31,34. Between me and thee roar the waves of a sea
of tears
And I cannot pass over unto thee.
- But O if thy steps should draw nigh to cross—

24

הפרידה

— — — — — | — — — — — | — — — — —

מה־לך צְבִיָּה תִּמְנָעִי צִירֶיךָ
 מִדּוֹד צִלְעִי מִלֵּאוֹ צִירֶיךָ
 לֹא תִדְעִי כִי־אֵין לְדוֹדךָ מִזְמָן
 בְּלִתִּי שָׁמַע קוֹל שְׁלֹמוֹתֶיךָ
 אִם הִפְרִידָה עַל־שְׁנֵינוּ נִגְזְרָה
 עֲמָדִי מַעֲט עַד־אַחֲזָה פָּנֶיךָ
 לֹא אֶדְעָה אִם בֵּין צִלְעִי נֶעְצָר
 לִבִּי וְאִם יֵלֵךְ לְמַסְעֶיךָ
 חֵי אֶהְבֶּה זְכָרִי יָמֵי חֶשְׁקֶךָ כְּמוֹ
 אֶזְכֹּר אֲנִי לַיְלֹת תְּשׁוּקוֹתֶיךָ
 כְּאֲשֶׁר דָּמוֹתְךָ בְּחִלּוּמֵי יַעֲבֹר
 כֵּן אֶעֱבְרָה־נָּא בְּחִלּוֹמוֹתֶיךָ
 בֵּינִי וּבֵינֶךָ יָם דְּמָעוֹת יִהְיֶה
 נִלְוִי וְלֹא־אוּכַל עֲבֹר אֵלֶיךָ
 אֵד לֹא פָּעַמֶיךָ לְעֲבֹרוֹ קָרְבוֹ

5

10

15

Then would its waters be divided at the touch
of thy foot.

Would that after my death, unto mine ears
should come

Ex. 28,33-34. The sound of the golden bells upon thy skirts!¹
Ex.39,25-26

Or shouldst thou be asking how fareth thy
belovèd, I from the depths of the tomb
Would ask of thy love and thy welfare.

Deut. 21,7. Verily, to thy shedding of mine heart's blood
Deut. 17,6. There be two witnesses—thy cheeks and
thy lips.

How sayest thou it is not true, since these be
my witnesses
For my blood, and that thine hands have
shed it?

Why desirest thou my death, whilst I but
desire
To add years unto the years of thy life?

Prov. 4,16. Though thou dost rob my slumber in the night
Isa. 21,4. of my longing,
Would I not give the sleep of mine eyes unto
thine eyelids?

I Kings 18,38. The fire of thee licketh up the waters of tears,
Job 14,19. Yea, and the waters of thy tears wear the
Ezek. 11,19 hearts of stone.

¹ The poet refers to the bells on the skirts which are still worn in old-fashioned countries of the Orient, and also in Spain.

אֲנִי נִבְקָעוּ מִיָּמָיו לִכְפֹּף רַגְלִיךָ
 לֹא אֶחְדָּרִי מוֹתִי בְּאֲזְנֵי יַעֲלֶה
 קוֹל פֶּעַמָּן זָהָב עָלַי שׁוֹלֵךְ
 אִו תִּשְׁאַדִּי לְשָׁלוֹם יְדִידֶךָ מִשְׁאוּל
 אֲשָׁאֵל בְּדִידֶךָ וּבְשִׁלְמֶיךָ
 אֲכֹן עָלַי שְׂפָכְךָ דָּמִי לִבִּי שְׁנִי
 עֲדִים לְחִיךָ וּשְׁפָתוֹתֶיךָ
 אֵיךְ תֹּאמְרִי לֹא־כֹן וְהֵם עֲדֵי עָלַי
 דָּמִי וְעַל־כִּי שָׁפְכוּ יְדֶיךָ
 מִהִתְחַפָּצִי מוֹתִי וְהֵן אֶחְפֹּץ אֲנִי
 שְׁנִים לְהוֹסִיף עַל־שְׁנֵי חֲיֶיךָ
 אִם־תִּגְזֹלִי נוֹמִי בְּלִיל חֲשָׁקִי הֲלֹא
 אֶתֶּן שְׁנַת עֵינֵי לַעֲפָעֶפֶיךָ
 מִיָּמִי דָּמְעוֹת לְחֻכָּה אֲשֶׁךְ וְגַם
 אֲבִנִי לְבָבוֹת שְׁחָקוֹ מִיָּמֶיךָ

20

25

30

- Ps. 66,12. But now I come into the fire of longing for
thee and the torrents of my weeping!
Alas, my heart! between my tears and thy
glowing coals!
- Yea, between the bitter and the sweet standeth
my heart—
The gall of parting, and the honey of thy
kisses.
- Ex. 39,3. After thy words have beaten out my heart into
thin plates,
Thine hands have cut it into shreds.
- Ezek. 1,26,28. It is the likeness of rubies over pearls
What time I behold thy lips over thy teeth.
- The sun is on thy face and thou spreadest
out the night
Over his radiance with the clouds of thy locks.
- Ezek. 16,13. Fine silk and brodered work are the covering
Gen. 20,16. of thy body,
But grace and beauty are the covering of
thine eyes.
- The adornment of maidens is the work of
human hands,
Isa. 2,16. But thou—majesty with sweetness are thine
adornment.
- Job 9,9. Sun and moon, the Plough and the Pleiads
are zealous
To be brothers and sisters of thine;

בָּאתִי בָּאֵשׁ חֲשֵׁקָךְ וּמִי בְכִי אֶהְיֶה
 לְבִי בְדַמְעוֹתַי וְנִחַלְיָךְ
 בֵּין מֵר וּמִתּוֹק יַעֲמֵד לְבִי וְהֵם
 רֹאשׁ הַנֶּדֶד וּדְבַשׁ נְשִׁיקוֹתֶיךָ
 אַחֲרֵי דְבָרֶיךָ כְּפִחִים רִקְעוּ
 אֹתוֹ פְּתִילִם קָצְצוּ יָדֶיךָ
 מִרְאֵה דַמּוֹת אָדָם עָלִי סִפִּיר בַּעַת
 אֶרְאֶה שְׂפָתֶיךָ עָלִי שִׁנֶּיךָ
 שֶׁמֶשׁ בְּפָנֶיךָ וְלֵיל תַּפְרָשִׁי
 עַל־זִהְרֹו עָבִי קוֹצוֹתֶיךָ
 מָשִׁי וְרִקְמָה הֵם כְּסוֹת גּוֹפֶךְ אֲבָל
 הַחֹן וְהִיפִי כְּסוֹת עֵינֶיךָ
 מִשְׁכִּית עֲלָמוֹת מַעֲשֵׂה יְדֵאִישׁ וְאֵת
 הַהוֹד וְהַחֲמֻדָּה שְׁכִיּוֹתֶיךָ
 חֶרֶס וְסֹהַר עֵשׂ וְכִימָה קִנְאוֹ
 לְהִיּוֹת כְּאַחֶיךָ וְאַחִיוֹתֶיךָ

35

40

45

Men and maidens think, ah! would they were
but free
To be thy slaves and thine handmaidens!

As for my share of worldly wealth, I ask for
nought

Gen. 14,23. But a thread of scarlet from thy lips, a girdle
from thy waist.

Cant. 5,1. My sweet wild honey is between thy lips,
Cant. 4,14. My spikenard and my myrrh between thy
breasts.

Jer. 22,24. I have placed thee as a seal upon my right
hand; O would that I too
Cant. 8,6. Might be as a seal upon thine arms.

Ps. 137,5. May I forget to discern my right hand from
Jonah 4,11. my left, O my doe,
Jer. 2,2. If I ever forget the love of thine espousals.

Separation maketh my heart bitter, when I
remember
Upon my lips the sweet honey of thy kisses.

Ex. 22,15. With the fragrance of thy pure myrrh will I
Ex. 30,23. endow me with fragrance:
Then perchance, through my fragrance, I
may kiss thy lips.

Lo, the glory of women is the praise of them—
but thou—
Thy praises draw glory from thee.

בָּנִים וּבָנוֹת חָשְׁבוּ אִם חָפְשׁוֹ
 לְהִיּוֹת עֲבָדֶיךָ וּשְׁפָחוֹתֶיךָ
 לֹא־אֲשָׁאֵלָה מִהוֹן וּמִן חֶלְקִי לְבָדֹד

מִחוּט שְׁפַתֶיךָ חֲגוּר מִתְּנֶיךָ
 יַעֲרִי וְדַבְּשִׁי בֵּין שְׁפַתֶיךָ כְּמוֹ
 נֶרְדִּי וּמְרִי בֵּין שְׁנֵי שִׁדְּיֶיךָ
 שְׁמַתֶיךָ כְּחוֹתָם עַל־יְמִינִי לוֹ אֲנִי
 אֶהְיֶה כְּחוֹתָם עַל־זֵרְעוֹתֶיךָ

50

אֲשַׁכַּח יְמִינִי מִשְׁמָאלִי יַעֲלֶה
 אִם־אֲשַׁכַּחָה אֶהְבֵּת כָּל־וֹלְתֶיךָ
 הִמָּר נִדְרִי לְבִי בְּזִכְרִי יַעֲרֹת
 נֶפֶת שְׁפָתַי מִנְּשִׁיקוֹתֶיךָ

55

רִיחֵי בְּרִיחַ מִרֶּדְדִי וְנֹרֶדְךָ אֶמְהַרָּה
 אוֹלִי בְּרִיחִי אֲשַׁקֶּה אֶפְיֶיךָ

60

הִנֵּה כְּבוֹד נָשִׁים תְּהַלָּתֶן וְאֵת
 בְּךָ נִכְבְּדוּ הַיּוֹם תְּהַלּוֹתֶיךָ

- In the field of the daughters of delight, the
sheaves of love
Gen. 37,7. Make obeisance unto thy sheaf.
- Cant. 5,1. Would that I might live until I had gathered
Spices and myrrh from amid thy footprints.
- II Sam. 5,24. I cannot hear thy voice, but I hear
I Chron. 14,15. Upon the secret places of my heart, the sound
of thy steps.
- Ex. 32,34. On the day when thou wilt revive
Isa. 26,19 The victims whom love for thee hath slain—
on the day when thy dead shall live anew,
- Then turn again to my soul to restore it to
my body; for on the day
Of thy departure, when thou wentest forth, it
went out after thee.
- Ask, O doe of grace, for the peace of thy
lover,
Should Time ask of thee thy request.
- Ps. 107,30. Return, so our God shall restore thee to the
haven
Ezek. 21,35; Of thy desire, and to the land of thy true
16,3; 29,14. belonging.

בְּשִׁדָּה בְּנוֹת חֶשֶׁק אֶלְמוֹת אֶהְבֶּה

תִּשְׁתַּחֲוֶינָי לְאֶלְמוֹתַיִךְ

מִי־תַנְנִי אֶחָיָה עַד־אַאֲרָה

65

בִּשְׁם וּמֵר מִבֵּין הַלִּיכּוֹתַיִךְ

לֹא־אֲשַׁמְעָה קוֹלְךָ אֲבָל אֲשַׁמַּע עָלַי

סִתְרִי לְבָבִי קוֹל צְעָדוֹתַיִךְ

פָּקְדֵי בְיוֹם פָּקְדֶךָ לַחַיּוֹת חַלְלֵי

חֶשֶׁקְךָ וַיּוֹם בּוֹ יַחֲיוּ מִתְּיָד

70

נַפְשִׁי לְהָשִׁיב אֶל־גּוֹיָתִי בְיוֹם

נִסְעֶךָ בְּצִאתְךָ יֵצֵאָה אַחֲרֶיךָ

בְּשָׁלוֹם יִדְיָךְ יַעֲלֶת־חַן שְׁאֵלִי

אִם חֶזְקָן יִשְׁאֵל שְׁאֵלוֹתַיִךְ

שׁוֹבִי וְצוּרְנוֹ יִשְׁיבְךָ אֶל־מְחֹז

75

חֶפְצְךָ וְאֶל־אֶרֶץ מְכֻרֹתַיִךְ:

25

OPHRA

Ophra washeth her garments in the waters
Of my tears, and spreadeth them out in the
sunshine of her radiance.
She demandeth no water of the fountains,
having my two eyes;
And no other sunshine than her beauty.

25

עפרה

— — — — — | — — — — — | — — — — —

עֲפָרָה תִּכְבֵּס אֶת־בְּגָדֶיהָ בְּמִי
דָּמָעִי וְתִשְׁטַחֵם לְשֶׁמֶשׁ זָהָרָה
לֹא שֶׁאֲלָה מִי הָעֵינֹת עִם שְׁתֵּי
עֵינָי וְלֹא שֶׁמֶשׁ לִיפִי תֹאכְרָה:

26

CHOSEN OF BRIDEGROOMS

Carry ye greeting to the chosen of bridegrooms
And his loved ones and faithful friends—

The greeting of a lover who overcometh the
distance with his eyes,

And seeth with his heart, face to face,

When the two children of princes are joined,

Isa. 17,10; 32,5. Children of nobles, plants of loveliness,

Whose faces give light through the marriage
bower

Like stars through the thickness of clouds.

26

למבחר החתנים

— — — — —

שאו שלום למבחר החתנים
 ואל-דודים ורעים נאמנים
 שלום דוד יחזם רחוק בעיניו
 ולבו יחזם פנים בפנים
 בהתחבר שני ילדי נדיבים
 בני שועים ונטעי נעמנים
 ויאירו בעד חפה פניהם
 ככוכבים בעד עב העננים:

27

AMID THE MYRTLES

The bridal pair stand amid the myrtles,
Sending forth pure myrrh on every side.
The myrtle desireth the sweetness of their
 fragrance,
And spreadeth his wings like a cherub above
 them.
The myrtle thinketh to cover their fragrance,
But the sweetness of their spices overwhelmeth
 his scent.

27

בין ההרסים

— — — — —

עפרים עמדו בין ההרסים
 דרור מר שלחו אלהאפסים
 הדס חמד נעים ריחם ונתן
 כנפיו בכרוב בעדם פרשים
 ידמה ההדס ריחם לבסות
 ובשמיהם עלי ריחו מכסים:

28

WHY RISEST THOU, O SUN

Es. 2.15.

Why risest thou, O sun, why shinest thou?

The turn of Abihail's daughter¹ hath come.

She shameth the face of the sun with the
splendour of her form,

She hindereth the host of heaven from their
work.

She chooseth not to dwell in the heavens above,
But maketh her heaven of the myrtle tree.

¹ Esther, the daughter of Abihail, whose name was also Hadassah, *i. e.* Myrtle.

28

מה תעלה שמש

— — — — —

מה תעלה שמש ומה תופיע
 תר בת־אביחיל כְּבֶר הַגִּיעַ
 תִּחְפִּיר פְּנֵי־שֶׁשׁ בִּזְהַר תֵּאָרָה
 וְצָבָא וְכָל מַמְעָשָׁיו תִּפְרִיעַ
 לֹא־בַחֲרָה לְשֹׁכֵן רְקִיעֵי מַעְלָה
 וְתַעֲשֶׂה מְרִהְרֵס רְקִיעַ:

29

THE FAIR MAIDEN

The night when the fair maiden revealed the
likeness of her form to me,

The warmth of her cheeks, the veil of her hair,
Golden like a topaz, covering

A brow of smoothest crystal—

She was like the sun making red in her rising
The clouds of dawn with the flame of her
light.

29

צביה

— — — — — | — — — — — | — — — — —

לֵיל גִּלְתָּה אֵלַי צְבִיָּה נֶעְרָה
 חֶמֶת לְחַיִּיָּה וְצִמְת שֶׁעָרָה
 צָהָב כְּעֵין אָדָם בְּכִסְתּוֹ עָלַי
 רִקַּת בְּדִלְחָלַח לַח תְּמוֹנֶת תְּאֶרֶה
 דְּמָתָה כְּשֶׁמֶשׁ בַּעֲלָתָה תֵּאָדִים
 אֶת־עֲנִי נִשְׁף בְּלֶהָב זֶהְרָה:

30

BY AN APPLE TREE

Cant. 2,17.

I lift my greeting on the wings of the wind
To my friend, when the heat of the day be-
ginneth to cool.
I ask him nought but to remember the day
of our parting,
When we made a covenant of love by an
apple tree.

30

עלי תפוח

— — — — — | — — — — — | — — — — —

אָשאַן שְׁלוֹמִי עַל-כִּנְף הָרוּחַ
אֶל-דֹּד כַּחֵם הַיּוֹם בָּעֵת יְפוּחַ
לֹא-אֶשְׁאַלָּה בְּלִתִּי זָכַר יוֹם הַנֶּדֶר
בְּכֶרֶת בְּרִית אֶהֱב עָלִי תַפּוּחַ:

31

THE MEETING OF THE STARS

The stars of the world have joined to-day.
'Mid the host on high none are found like
these.

Job 41.8.

The Pleiads desire such unity,
For no breath can come between them.
The star of the east hath come to the west;
He hath found the sun among the daughters
thereof.

Ps. 19.5.

He hath set up a bower of thick branches;
He hath made of them a tent for the sun.

31

כוכבי תבל

כוכבי תבל כיום חברו
 בצבא רום לא נמצא בהם
 חמדה כימה חברתם כי
 רוח לא יבא ביניהם
 כוכב מזרח בא למערב
 מצא שמש בבנותיהם
 הקים חפת ענפי עבות
 לשמש שם אהל בהם:

32

THE DAUGHTER OF THE DAWN

Look if the daughter of the dawn hath rent
 The blackness of her armour,
 At the sound of the maiden's songs,
 At the sound of the song of her doves.

Amos 7,16.

What word shall I drop on the house of Isaac—
 The branch that is like to the root?¹
 On the brow of the days it is graven
 That he inheriteth dominion;
 A man seeketh to ascend to the clouds
 If he should seek to acquire it.

Ex. 21,4.

Whether it please or anger them,
 Say unto them who would get it:
 Turn—for the heritage of dominion
 Belongeth to her masters.

Ps. 55,15.

Perfumes from far off lands
 Have ridden on the wings of the wind;
 The scent of purest spices
 From the graceful doe they have stolen,
 For her sake taking sweet counsel together,
 For the times of love draw nigh.

Cant. 6,2.

Come down, her belovèd—why tarriest thou
 To feed amid her gardens?
 Turn aside to the couch of love,
 To gather her lilies.

¹ The son that is like the sire.

32

בת שחר

----- 1 -----

שחרות שריוֹנִיהַ	שור אם קרעה בת־שחר
ולקול שיר יוֹנִיהַ:	אֶל־קול שירי הנערה

מה אָטִיף עַל־בֵּית יִשְׁחָק עֲנָף דּוֹמָה שָׂרֵשׁ
עַל־מִצַּח יָמִים הוֹחֵק כִּי הוּא מְשֶׁרֶה יוֹרֵשׁ
יִדְרֹשׁ לַעֲלוֹת אֶל־שִׁחָק אִישׁ לִקְנוֹתָהּ דֹּרֵשׁ 5

אָמְרוּ אֶל־קוֹנִיהַ	יֵיטֵב לָהֶם אוֹ יָחֵר
תִּהְיֶה לְאֲדוֹנִיהַ:	שׁוּבוּ כִּי נִחַלְתָּ מְשֶׁרֶה

כְּנַפ־יְרוּחַ רָכְבוּ	מְרַקְחִים מְמַרְחָקִים
מִיַּעַל־תַּחַן גָּנְבוּ	רֵיחַ בְּשָׁמֵי תַמְרוּקִים
בַּעֲבוּרָה סוֹד מְמַתִּיקִים	עֲתוֹת דּוֹדִים קָרְבוּ 10

לְרַעוֹת תּוֹךְ גְּנִיהַ	דּוֹדָה רַד מִה־תַּת־אֲחֵר
לְלִקֹּט שׁוֹשְׁנִיהַ:	לְעֲרוֹגַת אֶהָבָה סוֹרָה

- Cant. 7,14. Sweet apples of her breasts
 Give forth their fragrance;
 For thee she hideth in her necklaces
 Precious fruits shining like light:
 Wait a little for her precious fruits
 Until the moon be full.
- For full-moon it will be tomorrow—
 Like one of the moons of her adornment,
 And to thee she will be a lamp,
 Lighting up her bowers.
- Isa. 30,26. Beautiful is thy fair gazelle—
 Her light is sevenfold;
 She would shame, but for her veil,
 All the stars of heaven.
 Pomegranates upon a watered branch—
 Guard them from other eyes!
- Though she bring her serpents forth
 From behind her veil,
 Thou shalt have no fear of them:
 Her adders have no venom.
- Cant. 4,6. The soul of the hill of frankincense
 Thirsteth for the mountain of myrrh,
 Hos. 2,22. Until he have betrothed her to himself in
 faithfulness,
 Ps. 84,4. And the swallow hath found her a nest.
 Cant. 6,10. Pure and fair as the moon—
 All praise faileth to tell of her.
- Job 38,32. The dawn of her countenance darkeneth
 The Great Bear and his train;
 And a lamp of grace she lighteth
 Ex. 25,37. Before her face.

היום נתנו רים דודאים מדדיה
מגד אור זרח לך תצפון ברכידיה
ער ישלם ירח יחל קט למגדיה

15

חד משהרניה כי סהר יהיה מחר
תאיר משכניה: ולך תהיה למנורה

אורה שבעתים נאזה לך עפרת נזה
כל כוכבי שמים החפירה לולי מסוה
שמרה מעינים רמני סעיף רוה

20

צעיף צפעוניה כי הוציאה מאחר
אין רוש בפתניה: אך את מהם אל תירא

אלהר המור צמאה נפש גבעת הלבונה
ודרור קן לה מצאה עד ארשה לו באמונה
כלמהלל בה נלאה ברה יפה כלבנה

25

עיש עלבניה שחר פניה שחר
אל עבר פניה: ומנורת חן האירה

33

TO THE BRIDEGROOM

(For rhymed version see page 159)

- Eccl. 11.9. Rejoice, O young man in thy youth,
 And gather the fruit of thy joy,
 Thou and the wife of thy youth
 Ruth 4.11. Who cometh to thine house.
 Precious blessings of the only God
 Deut. 33.16. Shall come upon thine head together,
 Job 21.9. And thine house shall be at peace from dread,
 And all who rise against thee shall be cut off.
 And when thou liest down thou shalt not be
 afraid;
 Prov. 3.24. Thou shalt lay thee down and thy sleep
 be sweet.
 Ps. 45.5. In thine honour, my bridegroom, ride on and
 prosper,
 Raise up and put forth thy beauty;
 And the heart of thine enemies God shall
 pierce,
 And the sins of thy youth He will forgive,
 And will bless thee in all the doings
 Deut. 28.20. Of thine hand and in all thine increase.
 Deut. 16.15.
 Eccl. 12.1. And remember thy Rock and thy Creator
 When the good cometh which He shall bring
 thee,

33

שמח בחור

שמח בחור בילדותך וארה פרי שמחתך
אתה ואשת נעוריך הבאה אל ביתך:

יקר ברבת אל מיוחד
תבואתה לראשך יחד
וביתך שלום מיוחד
וכל מתקומם בך נכחד

5

ואסתשכב לאיתפחד ושכבת וערבה שנתך:

הדרך חתני רכב וצלח
ותפארתך העלה ושלח
ולב איביך אל יפלח
וחטאת נעוריך יסלח

10

ויברכה בכל משלח ידך וכל תבואתך:

וזכר צורך ובוראך
בעת מבוא הטוב יביאך

For children, in course of the days, shall
come to thee,

Deut. 33,25. And as thy days, so shall thy strength be.
Blessed be thou in thy coming in

Deut. 28,6. And blessed be thou in thy going out.

Thy word shall be with men of perfection,
So thou be discreet wherever thou turn;

Isa. 58,9. And thine house shall be firmly builded,
And "Peace," thou shalt call and God shall
reply,

And peace shall be thine habitation, and with
the stones

Job 5,23. Of the field thy covenant.

Thine honour shall ascend, and tarry not,

And thee shall He call, yea, shall choose,

And thy light in the night and the gloom

Isa. 58,8. Then shall break through like the dawn;

And for thee, from the womb of the morning,

Ps. 110,3. The dew of thy youth!

כִּי בְנֵי יָמִים יְבוֹאוּךָ

15

וּבְיָמֶיךָ דָּבָאָךְ

בְּרוּךְ אַתָּה בְּבֹאֲךָ וּבְרוּךְ אַתָּה בְּצֵאתְךָ:

דְּבָרְךָ בְּמַתִּי חֵם תִּקְנָה

לְמַעַן תִּשְׁכַּחֵל בְּכָל תַּפְנָה

וּבִיתְךָ יִכּוֹן וַיִּבָּנֶה

20

וְשָׁלוֹם תִּקְרָא וְאֵל יַעֲנֶה

וְשָׁלוֹם נִוְתָךְ וְעַם-אַבְנֵי הַשָּׂדֶה בְּרִיתְךָ:

הַדּוֹרְךָ יַעֲלֶה וְלֹא יֵאָחֵר

וְאוֹתְךָ יִקְרָא גַם יִבְחַר

וְאוֹרְךָ בְּלִילוֹת וְשֹׁחַר

25

אֲזִי יִבְקַע בְּשֹׁחַר

וְלֹךְ מִרְחֹם מִשְׁחָר טַל יִלְדֶּתְךָ:

34

AMID THE TREES OF EDEN

Thou who, amid the trees of Eden, art a
 flowering myrtle tree,
And amid the stars of heaven, art the bright
 Orion,
God hath sent to thee a cluster of pure myrrh
Of His own work, not the perfumer's skill.

The dove from whom, that day she nested
 in the myrtle tree,
The myrtle stole her fragrance and gave forth
 perfume—
Ask not, while with her, for the sun to rise;
She asketh not, with thee, for the rising of the
 moon.

34

בין עצי עדן

|| ---|---|---|---|

את בין עצי עדן הדם פרח
 ובכוכבי שחק כסיל זרח
 שלח לך האל צרור מפרדרור
 ממעשיו לא מעשה רקח
 יונה אשר יום קננה בין ההדס
 גנב הדס ריחה ונתן ריח
 אל־תשא־לה עמה עלות שמש כמו
 לא־תשא־לה עמך עלות ירח:

35

UNTO THE STARS TO REACH THEE

Would that morning might pursue me with
the wind
That kisseth her mouth and swayeth her body;
And would the clouds might bear to her my
greeting—
Then, like her frame, so would the hardness
of her heart be moved.
Thou gazelle, that choolest to rest upon the
stars¹,
Have pity upon him who must fly unto the
stars to reach thee.

¹ The Bear.

35

עדי עש יעופף

-----|-----|-----|-----|

לו שחרים ירדפוני ברוח
 המנשק פיה וגופה ינופף
 ועננים לו נשאו לה שלומי
 אז כמתנה קשי לבבה ירופף
 יעלה בחרה עלי עש מנוחה
 רחמי את אשר עדי עש יעופף:

5

36

THE GARDEN OF HIS DELIGHT

Cant. 4.16. Let my beloved come into his garden
 Cant. 1,12. And prepare his table and his seat,
To feed in the gardens.

The glorious flowers of the garden of his
 delight—
 On these shall he set his eyes,
To gather lilies;

Cant. 7,14. And shall eat the hidden fruits,
 The new and old.

My beloved, turn in to me,
 To my porch and my temples;
To feed in the gardens

Show thyself in my tents,
 Among the beds of mine aloe trees¹.
To gather lilies

Behold, for thee, breasts of pomegranates
 Given for a gift!

My beloved is mine and I am his
 When I knock at the habitation of his temple;
To feed in the gardens

¹ My tents אהל; my aloes אהל

36

גן עדנו

----- | ----- (א ג)
----- | ----- (ב ד)
----- | ----- (ה)

יבא דודי לגנו ויכין מסבו וכנו

לרעות בגנים

הוד פרחי גן עדנו עליהם ימן עינו

ללקט שושנים

ואראה מגדים צפונים חרשים גם ישנים:¹

דודי סורה אלי לאולמי והיכלי

לרעות בגנים

הראה באהלי בינות צרוגות אהלי

ללקט שושנים

האלף שדי רמונים מתנה נתונים:

לי דודי ואני לו בדפקי נוה היכלו

לרעות בגנים

[¹ Some editions insert after line 5 the following two lines:

כן בני שמרי אמינים ישישון עוד בחתנים

דשנים ורעונים Ed.]

- Cant. 2,4. His banner over me is love,
 Cant. 2,6. And his left hand is under my head;
 To gather lilies
 He waters the gardens with a fountain,
 Isa. 33,16. His waters are faithful.
- Ezek. 23,6. The chosen of desire are met:
 They disport themselves in the garden of
 love;
 To feed in the gardens
 Jer. 2,21. Precious plants they plant,
 Isa. 6,13. Holy seed they sow,
 Ezra 9,2. *To gather lilies*
 Isa. 17,10. Cuttings of glorious trees,
 Plants of pleasantness.
- Num. 24,5. How goodly are the tents
 Where the children of nobles meet,
 To feed in the gardens
 Sitting under the shadows,
 In the gardens by the aloes.
 To gather lilies
 God shall give them a heritage of joy—
 Ps. 127,3. Children—the heritage of the Lord.

וְעָלִי אֶהְבֶּה דָגְלוֹ וְתַחַת לְרֹאשִׁי שְׂמֹאלוֹ
 לְלֶקֶט שׁוֹשָׁנִים
 יִרְוֶה בְּמַעֲיָן גִּנִּים מִיָּמִיו נֶאֱמָנִים:

15

בְּחֹרֵי חֶמֶד נִפְגְּעוּ בְּגֵן אֶהְבֶּה יִשְׁתַּעֲשְׂעוּ
 לְרַעוֹת בְּגִנִּים
 נִטְעֵי שׁוֹרֵק יִטְעוּ וְזֶרַע קֹדֶשׁ יִזְרְעוּ
 לְלֶקֶט שׁוֹשָׁנִים
 שְׁתִּילֵי הָזֶדַע נִצָּנִים נִטְעֵי נֶעֱמָנִים:

20

מִהֵטְבוֹ אֶהְלִים שֵׁם נִפְגְּעוּ בְּנֵי אֲצִילִים
 לְרַעוֹת בְּגִנִּים
 וְשִׁבְתֶּם תַּחַת צִלָּלִים בְּגִנּוֹת עָלֵי אֶהְלִים
 לְלֶקֶט שׁוֹשָׁנִים
 אֵל יִנְחִילֵם עֲדָנִים נִחַלַת אֲדָנִי בָּנִים:

25

[¹ The translator seems to read בְּגִנּוֹת, which makes better sense. Ed.].

37

DOVE BESIDE THE WATER BROOKS

Cant. 5,12.

Dove beside the water brooks—

Gen. 3,6.

A delight is she to the eyes.

Job 28,1.

Lo, there is a mine for silver,
But one like my dove, who can find?

Cant. 6,4.

Beautiful is my love like Tirzah,
Comely as Jerusalem.

Why turneth she hither and thither
To dwell in tents,
Since in my heart is a camp for her dwelling,
Great and wide?

Ps. 104,25.

Her bosom hath taken spoil of my heart
And wrought upon me
Enchantments, which the magicians
Of Egypt could not do.

37

יונה על אפיקי מים:

זולת לשבת חתונה

יונה על-אפיקי מים

תאונה היא לעינים:

הן יש לבסוף מוצא

וביונתי מי ימצא

יפה רעיתי בתרצה

5

נאונה כירושלים:

ולאנה ואנה תפנה

לשכן באהלים והנה

בלבבי לשכנה מחנה

גדול ורחב ידיים:

10

ידיקה ללבי שסו

ויעשורבי וינסו

להטיהם אשר לא יעשו

כן חרטמי מצרים:

Consider the glory of a precious stone—
How it is red and how it is white;
And marvel to behold upon one stone
Seven facets.

Zech. 3,9.

Num. 11,7.

Turn for me into honey the gall of adders:
For every man marrieth for substance,
But I give my heart to thee
A double portion.

I Sam. 11,5.

Cheek of lilies, and mine eyes gathering;
Breasts of pomegranates, and mine hands
harvesting;
If thy lips be glowing coals
Then let my jaws be tongs!

Thy two locks of hair are like an ambush
For the wolves of evening;
The light of thy cheek mingleth with them
Like morning light amid the shadows.

A graceful doe, like gold of Ophir,
With her light she shameth the light of day;
Like the moon, like paved work of sapphire,
As it were the very heaven.

Ex. 24,10.

הָזֹר אָבֹן יִקְרָה הָבֹן
אֵיךְ תֵּאָדָם וְאֵיךְ תִּתְּלֵבֹן
וְתִמָּה בַּחֲזוֹת עַל־אָבֹן
אַחַת שְׁבַעַה עֵינַיִם:

15

הַפְּכִי־לִי לְצוּף רֹאשׁ פֶּתֶן
כִּי כָל־אִישׁ בָּהוֹן יִתְחַתֵּן
וְאֲנִי לָךְ לְבָבִי אֶתֵּן
מָנָה אַחַת אַפָּיִם:

20

לְחֵי שׁוֹשֵׁן וְעֵינַי קִטְפִּים
שְׂדֵי רִמּוֹן וְיָדֵי אֶסְפִּים
אִם שְׁפִתוֹתֶיךָ רָצְפִים
מִלְקוֹחֵי מְלָקָחִים:

25

וְשִׁמְתִי מַחְלָפוֹת בְּאוֹרֵב
מִשְׁעָרְךָ וְאָבִי עָרֵב
אוֹר לְחֵידְךָ בָּם מִתְעָרֵב
בְּאוֹר בִּקְרָר בֵּין עָרְבִים:

30

יַעֲלֶתֶחֶן וְכִתֵּם אוֹפִיר
בְּמֵאוֹרָה מְאוֹר יוֹם תִּחְפִּיר
וּלְבָנָה כָּל־בִּנְת סִפִּיר
וּכְעָצֵם הַשָּׁמַיִם:

- There is no darkness before her radiance,
Prov. 31.18. Her lamp is not quenched at night;
To the light of day her light is joined,
Isa. 30.26. Till it be sevenfold.
- This lover hath no friend at his side:
Gen. 2.18. Come thou, be a help for him.
For it is not good that man should be alone,
Eccl. 4.9. But goodly to be twain.
- The times of love draw nigh to thee,
Ezek. 16.8. The season cometh to make us one;
So shall draw near the time of times
Cant. 7.1. To the dancing of two camps.

חֲשֹׁךְ אֵין לְנֹד זְהֵרָה
 לֹא־יִכְבֶּה בְּלִילָה נִרָה
 וְעַל־אֹזֶר יוֹם נֹסֵף אֹרָה
 וַיִּהְיֶה לְשִׁבְעָתַיִם:

35

זֶה דוֹד וְאֵין רַעְיָה לְצִדּוֹ
 בְּאֵי הִי עֶזֶר כְּנֻגּוֹ
 כִּי לֹא־טוֹב הָיִיתָ לְבִדּוֹ
 וְטוֹבִים הַשָּׁנִים:

40

קָרְבוּ לָךְ עֲתוֹת דּוֹדִים
 וְבֹא מוֹעֵד לִהְיוֹת אֶחָדִים
 כֵּן יִקְרַב מוֹעֵד מוֹעֲדִים
 לְמַחֲלַת הַמַּחֲנִים:

45

38

FORSAKEN

(The Hebrew text is translated from an Arabic song)

(For rhymed version see page 161)

I am of little worth and poor when parted
From my glory, and my limbs become like a
shadow,
Until I am grown old, but not by reason of
my years.
For lo, my witnesses—the years of my pil-
grimage!
But I have grown old in his faithlessness;
for if indeed
He would return to me, my youth too would
return.

38

לפרוד

העתקה משיר ערבי

— — — — —

נְקֻלוֹתִי וְדִלוֹתִי לְפִרְוֹד
 אָבִי וַיְהִי כִצֵּל יֶעֱרִי
 עֲדִי שִׁבְתִּי וְלֹא מֵרֵב שְׁנוֹתִי
 וְהֵן עֲדִי שְׁנֵי חַיִּי מְגוֹרִי
 אֲבָל שִׁבְתִּי בְּבִגְדֵי וְאֵלֹ
 יִשׁוּבִנִי יִשׁוּבוֹן לִי נְעוּרַי:

5

III. POEMS OF FRIENDSHIP

39

TO RABBI ISAAC THE ORPHAN

Earth, like a little child, was sucking
 But yesterday the rains of winter, with a
 cloud for nurse;
 Or she was a bride prisoned by the winter,
 Whose soul was yearning for the times of love.
 She longed for the wooing-time until the
 summer came,
 And then the longing heart was healed.

Cant. 5,13.

With raiment of golden terraces and broidered
 work of linen, she is like a maid
 Delighting, revelling in her fair attire;
 Each day she maketh changes in her broideries
 And apportioneth apparel unto all about her.
 From day to day she changeth the colours of
 her plants
 From hue of pearl to sard and emerald.¹
 White is she now and green, and now she is
 red;
 She is like a fair one kissing her belovèd.
 So beautiful are her flowers that meseemeth
 She hath robbed the very stars on high.

¹ For alternative renderings in English of names of precious stones, see *British Museum (Natural History) Special Guide (No 5) to Exhibition of Animals, Plants, and Minerals mentioned in the Bible*, sec. ed. London, 1911.

39

בך הגביר יצחק

— — — — —

ארץ בילדה היתה יונקת
 ונשמי סתו אתמול ועב מינקת
 או היתה כלה כלואה בסתו
 נפשה לעתות אהבה שוקקת
 חשקה לעת דודים עדי נגע זמן
 קיץ ובו נרפא לבב חשקת
 בלבוש צרונת פז ורקמת שש כבת
 מתענגה בלבוש ומתפנקת
 כל-יום חליפות הרקמות תחליף
 ולכל-סביביה כסות חלקת
 מיום ליום עיני צמחים תהפך
 עין דר לעין אדם ועין ברקת
 תלבין ותוריק עת וגם עת תאדים
 תמשיל צביה אהבה נשקת
 יפו פרחיה מאד עד אחשוב
 כי כוכביאל היתה עשקת

5

10

15

Cant. 4.13.

Ps. 78.21.

The garden of her plants have we sought early
With the daughter of the vine, that burneth
with flames of love—

Cold as the cold snow in the hand of him that
holdeth her,

But within him she is like a kindling fire:

Out of an earthen vessel she riseth like the
sun;¹

We bring a cup of onyx and she is poured forth.

With her we walk under the shadows, about

The garden that laugheth through the weeping
of the showers;

That rejoiceth while the tears of the clouds
are on her face,

Like a sprinkling of crystals scattered from a
necklace;

That is glad for the swallow's voice, as for
sweet wine,²

Nahum 2.8.

Ezek. 7.16.

And the voice of the dove cooing and taking
sweet counsel,

Singing through her leaves as a maiden singeth

Nahum 2.5.

Through her veil, leaping and flitting to and fro.

My soul seeketh eagerly for the morning wind,
For therein it embraceth the perfume of the
belovèd—

The wind that playeth with the myrtle to
make it waft

Its perfume to them that love, but are very
far away.

¹ תָּרֵשׁ "earthen" and תָּרֵס "the sun" are identical in sound

² This for the sake of the similarity in sound in the words תָּשִׁישׁ סִים and עָסִים

פֶּרֶדֶס שְׁלַחִיָּה שְׁחֲנוּהוּ בְּבֵית־
 נָפֹן בְּרִשְׁפֵּי אֲהָבָה נִשְׁקָת
 קָרָה בְּקָר שְׁלֵג בִּיד תַּפְּשָׂה אֲבָל
 בִּינֹת קָרְבִּיו הִיא כֹּאֵשׁ דּוֹלָקָת 20
 מִתּוֹךְ כְּלֵי חֶרֶשׁ בְּחֶרֶס תַּעֲלֶה
 נִגִּישׁ כְּלֵי שָׁהִם וְהִיא מוֹצֶקֶת
 בָּהּ נִהְלָךְ תַּחַת צָלָלִים עַל־סָבִיב
 נָנָה לְבַכִּית הָרָבִיב שְׁחָקָת
 תִּשְׁמַח וְדִמְעַת עַב בְּפִנִּיָּה רָסִים 25
 בְּזֹרֶק בְּדִלָּח מַעֲנֵק זֶרֶקָת
 תִּשְׁשֵׁשׁ עָלֵי קוֹל סִים בְּעַל עָסִים וְקוֹל
 יוֹנָה מְנַהֶגֶת וְסוֹד מִמִּתְקָת
 תָּרוֹן בְּעֵד עָלָה כְּרוֹן עֲלָמָה בְּעֵד
 מְסֹד וְרִקְדַּת וּמִשְׁתַּקְשָׁקָת 30
 נִפְשֵׁי לְרוּחַ הַשְּׁחָרִים שְׁחָרָה
 כִּי בָהּ לָרִיחַ הַיְדִיד חֲבָקָת
 רוּחַ מִשְׁחָקָת וְתִנְיָף הַהֶדֶס
 רִיחוֹ לַחֲשָׁקִים רָחֲקוּ מִרְחָקָת

And the myrtle boughs rise proudly aloft and
bend low,

And the palm branches clap their hands at
the singing of the birds,

Waving and bowing before the face

Of Isaac, and the whole world laughing with
his name,

Gen. 21,6.

For she said, "Hath not God made me to
laugh

Since I take fast hold of the cords of Isaac?"

I speak, and none denieth my words, in praise
Of his honour; and every ear that hearkeneth
consenteth.

The fame of all princes is divided between
good and evil,

Yet surely is his name only good without
dissent.

How sweet to mine ear to hear of him

While my soul is busied in remembering him;

Aye, beholding his likeness, it addeth the more—

Prov. 25,1.

Even twofold praise, re-echoing the song.

Of thee, O lordly Isaac, my tongue shall sing

Isa. 32,4.

Glowing words, flowing songs without pause;

For I make a covenant with thee, for the days
of my life,

That my tongue shall not be silent from thy
praise.

Which shall I set first of thy praises,

Since thy soul is joined to every honour?

With thee do noble thoughts pitch their
tents;

- וסַעִיף הַדָּם יִגָּאֵה וַיִּכְפֹּל וַיָּכֶף
 תָּמַר בֶּרֶן צָפוֹר לְכַף סַפְקָת
 מִתְּנוּפָפָה מִשְׁתַּחֲוָה נָגַד פָּנָי
 יִצְחָק וַתִּבֹּל עִם־שְׁמוֹ צִחְקָת
 תֹּאמַר הֲלֹא עָשָׂה אֱלֹהִים לִי צָחוֹק
 כִּי בַעֲבַת יִצְחָק אָנִי מִחֻזְקָת
 אָמַר וְאֵין מְשִׁיב אֲמָרִי עַל־שִׁבַּח
 הוֹדוּ וְאִזְנוֹ שְׁמַעָה מִצְדָּקָת
 שֵׁם כָּל־נְדִיבִים נִחְלַק אֶל־טוֹב וְרָע
 אֲכֵן שְׁמוֹ רַק טוֹב בְּלִי מִחֻלָּקָת
 מִה־נֶּעְמָה אֲזִנִּי בְשִׁמְעוֹ כַּאֲשֶׁר
 נִפְשִׁי בּוֹכְרוֹ הִיטָה עוֹסְקָת
 אֶךְ בַּחֲזוֹתָהּ אֶת־דְּמוּתוֹ יִסְפָּה
 שִׁבַּח וְכִפְלָיִם לְשִׁיר מַעֲתָקָת
 בְּךָ הַגִּבִּיר יִצְחָק לְשׁוֹנֵי תַעֲנָה
 צָחוֹת וְשִׁיר תַּחֲבִיר וְלֹא־מִפְסָקָת
 כִּי אֶכְרַתָּה עִמָּךְ יְמֵי חַיֵּי בְרִית
 מִמֶּהֱלֵלְךָ בַּל־תָּהִי שְׁתָּקָת
 מִה־זֹּאת אֶקְדָּם מִשְׁבַּחֲךָ וְהֵן
 נִפְשֶׁךָ בְּכָל־מִינֵי יָקָר מְדַבֶּקָת
 בְּךָ הַנְּדִיבוֹת אֶהְלִיכֶם תִּקְעוּ

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Jud. 4,10.

Unto thee understanding calleth a camp
together.

Prov. 7,18.

Thy soul hath taken her fill of the love of
knowledge

Ps. 84,4.

And penetrateth unto the last secret;
For she hath found her a nest in thy heart,
Delighting herself in thee and leaning upon thee.
Therefore be fruitful and multiply and give
as heritage to thy seed
The spirit of nobleness which is thine and the
liberal hand;
And see children's children unto thy children,
and may a cloud
Be pouring forth mercy upon them.

וְלֹךְ תְּבוּנָה מִחֲנָה מִזְעָקָת
 נִפְשֶׁךְ בְּדוֹדֵי הַתְּבוּנָה רוּחָהּ
 וּלְתַעֲלָמָה אַחֲרִית בּוֹדֶקֶת
 כִּי מִצָּאָה קֵן לָהּ בְּלִבָּךְ וְתִהְיֶה
 מִשְׁתַּעֲשָׁעָה עִמָּךְ וּמִתְרַפֶּקֶת
 לִכֵּן פָּרָה וְרִבָּה וְהִנָּחַל זֶרְעֶךָ
 רוּחַ נְדִיבָה לָךְ וְיָד מַעֲנִיקָת
 וְרֹאֵה בְנֵי בָנִים לְבָנֶיךָ וְעַב
 חֶסֶד עֲלֵיהֶם תִּהְיֶה יוֹצֵקֶת:

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TO RABBI SAMUEL HA-NAGID

- Nahum 3,17. The chosen of crowns
 For the chosen of crowned,
 And the song of songs
 For the prince of princes!
- Isa. 21,6. Set thou a watchman;
 What he seeth let him tell:
 He will see the chariot
 Of Samuel the Prince;
- Ex. 15,20. And timbrels and dances
 Ranged round about him;
 For every neck a chain
 And on every hand a bracelet;
- Ezek. 16,11. He goeth out in his thousands,
 And so may he ever be—
- Num. 9,16. To rescue the martyrs,
 To loose the bound.
- Ps. 45,3. Thou art fairer
 Than the sons of men—
 So art thou worthy
 To be their prince.
- Isa. 4,5. Thy shadow is a canopy
 Over all their glory,
 Their peace is in thy peace,
 And of thine honour is their honour;
- Jer. 29,7. In thy shadow they live
 Among a nation that enslaveth them,

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שמואל הנגיד

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למבחר מנזרים
לשר השרים:

מבחר נזרים
ושיר השירים

אשר יראה נגיד
שמואל הנגיד
אשר סביביו העמיד
ועל-כל-יד צמיד
וכן יהיה תמיד

העמד המצפה
וראה מרכבת
ותפים ומחלות
לכל-צואר רביד
יצא באלפיו

5

והמר נאסרים:

להציל נמסרים

מבני אדם
להיות נגידם
על-כל-כבודם
ומהודך הודם
עם-גוי מעבידם

יפּיפּית
וכן זכית
וצלך חפה
שלומם בשלומך
בצלך יחיו

10

- Cant. 2,2. Like lilies abiding
In the midst of thorns.
- II Kings 2,11-12. He is a chariot for his people
And he their horseman,
Prov. 15,4. And a tree of life and healing,
Ezek. 47,12. Bringing forth new fruit every month,
By the rivers of righteousness
Jer. 17,8. Spreading out his roots
I Kings 10,8. Happy are his servants,
II Chron. 9,7. And happy are his men;
He ruleth yet with God
Hosea 12,1. And is faithful among His saints.
- And his works are brought to remembrance
To teach uprightness.
- The heart of the proud ones of Shinar¹
Cry out to behold him,
And the councillors of Egypt
Yearn after his mouth;
For his thoughts
In God's secret counsel are shining,
When a man inquireth
Of the word of God.
II Sam. 16,23. He is a refuge and a strength
To those trembling and astounded
In dens of young lions,
Cant. 4,8. On mountains of leopards.
- Unto the uttermost part of the earth,
Take wing,² O my songs!

¹ Babylon.

² Reading כנף "wing". Another reading is יד "hand".

בין הדרדרים:

בשושנים דרים

והוא פרשיו	הוא לעמו רכב	15
יבכר להדשיו	ועץ חיים מרפא	
ישלח שרשיו	על פלגי צדק	
ואשרי אנשיו	אשרי עבדיו	
ונאמן עם קדושיו	עוד רד עם אל	

ללמד משרים:

ומעשיו נזכרים 20

לחזותו יהים	לב גאוני שנער	
אחרי פיו נגהים	ויועצי מצרים	
בסוד אל נגהים	כי מחשביו	
בדבר האלהים	כאשר ישאל איש	
חרדים ותמהים	מחסה ועז ל-	25

והרי הנמרים:

במעונות כפירים

שאו כנף, רנני!

אל-כנף הארץ

Publish tidings in Spain
To my brethren and my sons,
That I minister

I Sam. 2,18. Unto Samuel, the chief of my princes,
And Samuel doth minister
Before the face of the Lord;
And I had not believed to see
That which mine eyes have beheld—

Prov. 12,18. A tongue of healing for bodies,
And life for the flesh.

לְאָחִי וּבְנֵי
שְׁמוּאֵל רֹאשׁ קִצִּינִי
אֶת־פָּנַי יְיָ
אֲשֶׁר רָאוּ עֵינַי

וּבִשְׁרוּ בְסִפְרָד
כִּי אֲנִי מְשֻׁרֵת
וּשְׁמוּאֵל מְשֻׁרֵת
וְלֹא־הִאֲמַנְתִּי רְאוֹת

30

וְחַיִּי בְשָׂרִים:

לְשׁוֹן מִרְפָּא פְּגָרִים

41

TO RABBI MOSES IBN EZRA—
ON PARTING

We know thee, O separation, from the days of
youth,

Jud. 5,21.

And the river of weeping—that ancient river!
Shall we strive with fate, that hath not sinned,
And with days, though days bear no iniquity?
They run in circles, in a right course,
And naught is perverse nor crooked in the
Heights.—

Can this be a new thing, since naught in the
world is new,

And since her laws are inscribed by the
finger of God?

And how shall her words change, since they
all

Ps. 77,11.

Are sealed by the ring on the right hand of
the Most High?

And every cause is re-found in the circuit,
And every new thing hath been already many
times;

Gen. 25,23.

And man is united but to be parted again,
To bring forth out of one nation many nations.

Gen. 11,1-9.

For had not the sons of man been divided
from of old,

Then would the earth not be filled with peoples.

41

לנדר משה

■ --- ◡ | --- ◡ | --- ◡

ידענוך נדר מימי עלומים
 ונחל הבכי נחל קדומים
 הרב עם הזמן על-לא חטאה
 ועם-ימים ואין עון לימים
 פלכים הם בקרצק ירוצון 5
 ואין נפתל ועקש במרומים
 הזה חדש ואין תבל חדשה
 וחקיה באצבע אל רשומים
 ואיד ישנו דבריה וכלם
 בטבעת ימין עליון חתומים 10
 וכל-סבה מצואה במסבה
 וכל-חדש כבד היה פעמים
 ולא חבר אנוש כי אם-לפרד
 להוציא מלאם אחד לאמים
 ולולא נפרדו מאז בני-איש 15
 אזי לא-מלאה ארץ עממים

- A thing may be which is both good and evil,
 Prov. 3,8; 14,30. That hath in it both marrow and rottenness
 for the bones:
- Isa. 8,21. If a man wax wrathful he curseth his day,
 And denounceth his angered moments;
 Yet that is the day that others bless,
 Job 21,13. The very day they spend in pleasantness.
 Moreover, all food in the mouth of the healthy
 man is like honey,
 But honey in the mouth of the sick is like
 juniper.¹
 And as for him that sorroweth, the lights are
 dark to his eyes:
- Ex. 40,35. He seeth them not—they are hidden from him—
 Like mine eyes, on this day when the cloud
 resteth upon them,
 When they pour forth floods at the parting
 from Moses—
 The fount of wisdom, in whose mouth I find
 The place of gold, the mine of purest ore.
- Friendship bound up my soul with his soul
 While the chariots of flight were not yet
 harnessed,
 While as yet my soul had not adventured upon
 parting,
 And the sons of the days were all with us
 complete.
- Cant. 5,13. The daughters of the days did bear us singly,
 But the daughter of love bore us as twins,
 In faithfulness, upon a bed of spices,

¹ Compare Marcus Aurelius: VI, lii.

וַיֵּשׁ דְּבַר אֲשֶׁר יִיטֵב וַיִּרַע
 וּבֹו שְׁקוֹי וְרָקֵב לְעַצְמִים
 בְּהִתְקַצֵּף אָנוּשׁ יוֹמוֹ יִקְלַל
 וַיִּקָּב אֶת־רִנְעָיו הַזְעוּמִים 20
 וְהוּא הַיּוֹם יִבְרָכֶוּהוּ אַחֲרִים
 אֲשֶׁר אֹתוֹ יִבְלוּ בְנֵעִימִים
 וְכָל־מֵאֲכָל בְּפִי בָרִיא כְנֻפֹת
 וְהִנֵּפֹת בְּפִי חִלָּה רִתְּמִים
 וְדֹאגַ יִחְשְׁכוּ אוֹרִים בְּעֵינָיו 25
 וְלֹא יֵרָאֵם וְהֵם לוֹ נַעֲלָמִים
 כְּעֵינֵי יוֹם שָׁכֵן עֵנָן עַל־יָהֶם
 לְגֹד מִשָּׁה וְהֵם יִרְדּוֹת וְרָמִים
 מְקוֹר חֲכָמָה אֲשֶׁר אִמְצָא בְּפִיהוּ
 מְקוֹם הַפֹּז וּמִחֲצַב הַכְּתָמִים 30
 יִדִּירוֹת קִשְׁרָה נִפְשֵׁי בְנִפְשׁוֹ
 בְּעוֹד רִכְבִּי גִדָד אֵינָם רִתּוּמִים
 בְּעוֹד לֹא נִסְתָּה נִפְשֵׁי פְרִידָה
 וְאַתָּנוּ בְּנֵי יָמִים שְׁלָמִים
 יִלְדוּנוּ בְּנוֹת יָמִים פְּרָדִים 35
 וּבִת־אֶהְבָּה יִלְדָתָנוּ תְּאוּמִים
 אֲמָנִים עַל־עֲרוּגַת הַבְּשָׁמִים

- Isa. 66,11. Sucking the breasts of the daughter of the vineyards.
 I remember thee upon the Mountains of Separation
 Which were but yesterday, through thy presence, the Mountains of Spices,¹
 And mine eyelids are tarnished with tears,
 Isa. 9,4. And the tears defiled with blood.
- I remember thee, and am remembered, in the days
 That we passed, and they were like dreams.
 Time, the deceiver of all men, hath given me in exchange for thee
- Jer. 9,7;
 Ps. 55,22. Such as have war in their heart and peace in their mouth.
 I speak with them, even though I find within their mouth,
- Num. 11,5. In lieu of thy manna, leeks and garlic.
 My rage and my wrath is upon those foolish ones
- Isa. 5,21. Who are wise in their own eyes,
 Who call their falsenesses faiths,
 And call my faith superstition;
 Who sow and reap their ears of corn
 And rejoice in them even though they be blasted.
 The exterior of knowledge is as earthenware²

¹ Compare Cant. 2,17 **הָרִי בְשָׂמִים** and 8,14 **הָרִי בְתָר**.

² Brody had read this obscure passage **וְאֶנִּי דִּבֵּר הִקְמָה חֲדָשִׁים**.

See, however, his subsequent illuminating note to the Hebrew text No. 41, line 55, which I have now followed.

וַיִּנְקִי שֹׁד שְׂדֵי בֵּת הַכֹּהֲנִים

זְכַרְתִּיךָ עָלֵי הָרִי בְּתָרִים

תָּמּוּל הָיוּ בְּךָ הָרִי בְּשָׂמִים

40

וַעֲפַעֲפִי מְגוֹלָלִים בְּדַמָּעָה

וְהַדַּמָּעָה מְגוֹלָלָה בְּדָמִים

זְכַרְתִּיךָ וְנִזְכַּרְתִּי לֵימִים

עֲבַרְנוּמוֹ וְהָיוּ כְּחֹלְמִים

הַמִּירְךָ לִי זָמַן בְּגֵד בְּכָל-אִישׁ

45

אֲשֶׁר לִבּוֹ קָרַב וּבִפְיוֹ שְׁלוֹמִים

אֲדַכְּרֶכֶם וְאִם אֶמְצָא בְּפִיהֶם

תְּמוּרַת מִנְּךָ חֲצִיר וְשׁוּמִים

חֲמָסִי וְחֲמָתִי עַל-פִּתְאִים

אֲשֶׁר הִמָּה בְּעֵינֵיהֶם חֲכָמִים

50

אֲשֶׁר קָרְאוּ לְשִׁקְרֵיהֶם אֱמוּנוֹת

וְקָרְאוּ שֵׁם אֱמוּנָתִי קִסְמִים

אֲשֶׁר זָרְעוּ וּקְצְרוּ שִׁבְלֵיהֶם

וְשָׁמְחוּ בָּם וְאִם הִמָּה צִנְמִים

וְחִיצוֹנֵי דְבַר חֲכָמָה חֲרָשִׁים

55

To cover up the innermost pearls;
But torches are mine wherewith to search
his chambers,
And to bring forth from his hidden treasures
the gems.¹

Gen. 37, 7.

And I cannot rest until the sheaves
Bow down in wisdom to my sheaf.
And when a fool seeketh the secret, I answer
him:

Prov. 11,22.

What hath a ring of gold to do upon a swine's
snout?

And how, upon a sterile place, should I seek
For my clouds to drop their rains?
And my need from fortune is light and pass-
ing,

Like the need of the soul for the body,
Which, in so far as it holdeth her she giveth
it life,
But when it wearith she abandoneth it like
an effigy.

¹ The wisdom of his friend.

לְכִסּוֹת הַפְּנִינִים הַפְּנִינִים
וְלִי נִרוֹת אַחֲפָשֶׁבֶם חֲדָרָיו
וְאוֹצִיא מִגִּנּוּיוֹ הַלְשָׁמִים
וְלֹא־אֲשַׁקֵּט עַד־יִתְשַׁחֲחוּ.

בְּחִכְמָה לֹא־לָמַתִּי אֱלֹמִים
וְסָכַל כִּי יִבְקֹשׁ־סוֹד עֲנִיתִיו

60

עָלִי אֵף הַחֲזִיר מִה־לְנוֹמִים
וְאֵיךְ עַל־לֹא מְקוֹם זָרַע אֲבִקֵּשׁ
עֲנִי לַעֲרֹף עָלָיו גִּשְׁמִים
וְצִרְפִּי לְזֶמֶן נֶקֶל וְנִדְמָה

65

כְּמוֹ־צִרְךָ גִּשְׁמָה לְגִשְׁמִים
אֲשֶׁר מִדִּי יִכִּילוּהָ תַחֲחִים
וְאִם־נִלְאוּ עֲזָבְתָם צָלְמִים:

42

THE PASSING OF RABBI BARUCH¹

Joel 1,14; 2,15. Why do the people call a solemn assembly?
Let them alone, for bitter

II Kings 4,27. Is the soul of all the people.

The Law is perished from Sinai,
And they thirst for the word of the Lord,
Ex. 17,1. But there is no water to give drink to the
people.

Ex. 9,3. Lo, the hand of the Lord hath been
Against the great mountain that was
I Sam. 9,2. High over all the people.

The sun and the moon have gone down,
And heavy cloud is upon the mountain,
Ex. 19,16. And trembling seizeth all the people.

The destroying angel hath set his face,
Ezek. 10,2. Hath filled his arms with coals of fire,
Ex. 24,8. And hath sprinkled them on the people.

I moan and cry in my burning fire,
I say unto Fate in the bitterness of my soul:
Ex. 5,22. Why hast thou dealt ill with this people?

Job 16,7. Lo, all mine assembly thou madest desolate
The day thou didst raise to the skies
Ps. 89,20. One chosen of the people.

¹ According to Harkavy, Rabbi Baruch ben Isaac ben Baruch Albalia. See *Jewish Encyclopedia* I, p. 321.

42

הרב ברוך

מה־לָעַם יִקְרָאוּ עֲצָרָה הַרְפֵּה־לָהֶם כִּי־מָרָה
נֶפֶשׁ כָּל־הָעָם:

אֲבָדָה תֹּרָה מִסִּינִי וַיִּצְמָאוּ לְדַבֵּר אֶדְנִי
וְאֵין מַיִם לִשְׁתֹּת הָעָם:

הִנֵּה יִדְאֶדְנִי הוֹיָה בְּהִרְהַגְדוֹל אֲשֶׁר הָיָה
גָּבַהּ מִכָּל־הָעָם:

בָּאוּ שָׁמֶשׁ וְהַסֵּהָר וַעֲנֵן כָּבֵד עַל־הָהָר
וַיִּחַרֵּר כָּל־הָעָם:

מִלֵּאָד מִשְׁחִית שָׁם פָּנָיו וּמִלֵּא בְרִשְׁפֵי אֵשׁ חֲפָנָיו
וַיִּזְרַק עַל־הָעָם:

אֶדְאָג וְאֶשְׂאָג בְּחוֹם אֲשִׁי וְאָמַר לְזָמֵן בְּמַר נִפְשִׁי
לָמָּה הִרְעַתָּה לָעָם:

הֵן כָּל־עֲדָתִי הַשְּׂמוֹת יוֹם לִשְׁחַק הַרִימוֹת
בְּחֹזֶר מֵעַם:

- Cease, for thou workest sore destruction
 When thou takest a sword to slay
 Jud. 20,2. The chiefs of all the people.
- The cloud hath departed from them,
 And the manna hath not come down for them,
 Num. 21,4. And crushed is the soul of the people.
- Inheriting and bequeathing the law of the
 Judges
 From the seed of the Princes
 Jud. 5,9. Who gave themselves willingly among the
 people,
- His words shone like the light,
 And his ways were exceeding high
 Isa. 8,11. So that he could not walk in the way of
 the people.
- II Kings 12,13. Standing to repair the breach,
 Prov. 20,8. And sitting on a throne of righteousness
 Ex. 18,13. To judge the people—
- Life was the fruit of his law;
 Therefore to bear his departure
 Ex. 19,23. Is too hard for the people.
- While yet the Chief, Baruch,
 Was prepared to battle for me,
 Ps. 3,7. I feared not from tens of thousands of
 people.
- Meek, lowly of spirit and humble,
 The wisdom of his gentle tongue
 Isa. 57,15. Would deliver me from the strivings of
 Ps. 18,44. the people.

15 הָרַף כִּי מָאֵד הִשְׁחַתָּ בְּקַחְתָּךְ חָרֵב וְהִמָּתָה
פְּנוֹת כָּל־הָעָם:

עֵנֶן מֵעֲלֵיהֶם נִפְרַד וְחֶמֶן עֲלֵיהֶם לֹא־יִרֹד
וְתִקְצַר נֶפֶשׁ הָעָם:

נָחַל וּמִנְחִיל דָּת פְּלִילִים מִזֶּרַע הָאֲצִילִים
20 הַמִּתְנַדְּבִים בָּעָם:

מִלִּי כְּאֹר נִגְהוּ וּדְרָכֵי מָאֵד גָּבְהוּ
מִלְכַת בְּדָרְךְ הָעָם:

עֹמֵד לַחֲזֹק הַבֶּדֶק וְיֹשֵׁב עַל־כִּסֵּא צָדֵק
לִשְׁפֹט אֶת־הָעָם:

25 חַיִּים הָיָה פְּרִי דָתוֹ וְעַל־כֵּן לִשְׂאֵת פְּרִידָתוֹ
לֹא־יִוָּכַל הָעָם:

בַּעֲוֹד הָיָה הָרֵב בָּרוּךְ לְהֵלֶחֶם בַּעֲדֵי עָרוּךְ
לֹא־אֵירָא מִרְבּוֹת עָם:

עֵנֶן שֶׁפ־לְרוּחַ וְדָבָא חֲכָמַת לְשׁוֹנוֹ הִרְבָּה
30 תִּפְלִטָנִי מִרִּבִּי עָם:

In the day of battle he would strive for me,
And on the day of prayer he would bring nigh
Levit. 9,15. The offering of the people.

The balm and the charm have perished,
Jer. 8,17. And many are the poisonous serpents
Num. 21,6. Which bite the people.

His land was like a garden of God,
And now that his lofty branches have fallen,
Isa. 40,7. Surely but grass is the people.

A fount of wisdom ever growing stronger;
Job 33,14. And trusty—for once he had spoken
Ex. 4,31. He was believed of the people.

How sweet were the beauteous words
Jer. 36,13. When Baruch read in the Book
In the ears of the people!

Guiding with faithfulness, and shepherding,
Ps. 80,2. Seeking those cast out and astray,
Ex. 8,25. So as not to send away the people;

A fountain of justice, and its lord,
Interpreter of truth, and its tongue,
Neh. 8, 7. Making it clear to the people;

A good interpreter, telling of uprightness,
He, by his righteousness, made atonement
Levit. 16,24. For himself and for his people.

In peace he shall place in his stead
And appoint after him his two sons,
Deut. 20,9. Captains of hosts at the head of the people:

יום קרב הוא בעדי יריב וביום תפלה הוא יקריב
את קרבן העם:

אבר הצרי והלחש ורבו צפעני נחש
וינשכו את־העם:

35 היתה ארצו כגן אלהים ובנפל סעפיו הגבהים
אכן חציר העם:

מעין חכמה מתגבר ונאמן כי באחת ידבר
ויאמן העם:

40 מהנעמו אמרי־שפר בקרא ברוד בספר
באזני העם:

נהג באמונה ורעה מבקש נדח ותעה
לבילתי שלח את־העם:

מעין הדין ואדונו ימליץ ישר ולשונו
מבינים את־העם:

45 מליץ טוב ישרו יספר ובצדקתו יכפר
בעדו ובעד העם:

בשלום יקדם את־פניו ויפקד אחריו שני בניו
שרי צבאות בראש העם:

A precious son whom God shall instruct,
And a child of delight, his second one—

Gen. 48,19. He also shall become a people.

Ezek. 37,16. And all the house of Israel shall be their
 companions;

In their days shall the mountains bear

Ps. 72,3. Peace for the people.

בן יקיר אל יבוננהו ובן שעשועים משנהו

גם הוא יהיה לעם:

50

וקל-בית ישראל חברים בימיהם ישאו הרים

שלום לעם:

IV. DEVOTIONAL POEMS

43

BEFORE THEE IS MY WHOLE DESIRE

O Lord, before Thee is my whole desire—
Yea, though I cannot bring it to my lips.

Thy favour I would ask a moment and then
die—
Ah, would that mine entreaty might be granted!

That I might render up the remnant of my
spirit to Thine hand,
Then should I sleep, and sweet my sleep
would be.

When far from Thee, I die while yet in life;
But if I cling to Thee I live, though I should
die.

Only I know not how to come before Thee,
Nor what should be my service nor my law.

Show me, O Lord, Thy ways!
And turn me back from bondage of my folly;

And teach me, while there yet is power in me
To bear affliction; scorn not mine abasement

Ere yet the day I grow a burden on myself,
The day my limbs weigh heavy each on each;

43

אדני נגדך כל תאותי

בקשה

— — — — —

אֲדֹנָי נִגְדְךָ כָּל־תַּאֲוֹתַי
 וְאִם־לֹא אֶעֱלֶנָּה עַל־שִׁפְתַי
 רְצוֹנְךָ אֲשַׁאלָה רְנֵנִי וְאֶגְוֶנִי
 וּמִי־יִתֵּן וְתִבּוֹא שְׁאֵלָתִי
 וְאֶפְקִיד אֶת־שְׁאֵר רוּחִי בִּידְךָ
 וְיִשְׁנֹתִי וְעֶרְבֹה־לִי שְׁנָתִי
 בְּרַחֲקֵי מִמֶּךָ מוֹתִי בְּחַיִּי
 וְאִם־אֲדַבֵּק בְּךָ חַיִּי בְּמוֹתִי
 אֲבָל לֹא־אֲדַעַה בְּמָה אֶקְדֹּם
 וּמַה־תִּהְיֶה עֲבֹדָתִי וְדַתִּי
 דֶּרֶכְךָ אֲדֹנָי לְמִדְנִי
 וְשׁוֹב מִמַּאֲסֵר סְכָלוֹת שְׁבוּתִי
 וְהוֹרֵנִי בְּעוֹד יִשְׁבִּי יְכָלֶת
 לְהַתְעַנּוֹת וְאֶל־תִּבְזֶה עֲנוּתִי
 בְּטָרֶם יוֹם אֹהֵי עָלִי לְמִשְׁאֵל
 וְיוֹם יִכְבֹּד קִצְתִּי עַל־קִצְתִּי

5

10

15

When I am bowed despite me, and the moth
Eateth my bones aweary of sustaining me;

And I fare forth whither my fathers fared,
And where they rested find my camping place.

Stranger and sojourner am I on face of earth,
While in her womb is mine appointed home.

My youth, until to-day, hath done its
pleasure:
But when shall I do good for mine own soul?

Eccl. 3,11.

The world which Thou hast set within my
heart
Hath held me back from seeking out mine
end;

And how then shall I serve my Maker, while
A captive to my lust, a slave to my desire?

And how shall I aspire to lofty place?—
Tomorrow morn the worm will be my sister;

And how upon a day of gladness shall my
heart be glad?—

I know not if it shall be well with my to-
morrow;

For lo, the days and nights are pledged to-
gether

All to consume my flesh till I am gone,

To scatter to the wind the half of me,
And half of me restore unto the dust.

ואֶבְנֶנּוּ בְּעַל-כָּרְחִי וַיֹּאכַל
 עֲצָמֵי עֵשׂ וְנִלְאוּ מִשְׁאֲתִי
 וַאֲסַע אֶל-מְקוֹם נָסְעוּ אֲבוֹתִי
 וּבְמְקוֹם תַּחֲנַתָּם תַּחֲנַנְתִּי
 כְּגֵר תּוֹשֵׁב אָנִי עַל-גֹּב אֲדָמָה
 וְאוֹלָם כִּי בְּבִטְנָה נִחַלְתִּי
 נְעוּרֵי עַד-הַלּוּם עָשׂוּ לְנַפְשָׁם
 וּמָתִי גַם-אָנִי אֶעֱשֶׂה לְבֵיתִי
 וְהָעוֹלָם אֲשֶׁר נָתַן בְּלִבִּי
 מִנְעֵנִי לְבַקֵּשׁ אַחֲרֵיתִי
 וְאִיכָּה אֶעֱבֹד יִצְרִי בְּעוֹדִי
 אֲסִיר יִצְרִי וְעֶבֶד תַּאֲוֹתִי
 וְאִיכָּה מַעֲלָה רָמָה אֲבַקֵּשׁ
 וּמִחֵר תִּהְיֶה רָמָה אֲחוֹתִי
 וְאֵיךְ יִיטֵב בְּיוֹם טוֹבָה לְבָבִי
 וְלֹא אֲדַע הִיטֵב מִחֲרָתִי
 וְהַיָּמִים וְהַלִּילוֹת עֲרָבִים
 לְכַלּוֹת אֶת-שְׁאָרֵי עַד-כְּלוֹתִי
 וְלָרוּחַ יִזְרוֹן מִחֲצִיתִי
 וְלַעֲפָר יִשְׁיבֹן מִחֲצִיתִי

20

25

30

35

What can I say? Temptation doth pursue me
As doth an enemy, from youth to age;

And what hath fate for me if not Thy favour?
If Thou art not my lot, what is my lot?

I am despoiled and naked of good works,
Thy righteousness alone my covering—

But why make longer speech, why question
more?

O Lord, before Thee is my whole desire.

ומה אמר ויצרי ירדפני
 באויב מנעורי עד בלותי
 ומה לי בזמן אם לא רצונך
 ואם אינך מנתי מה מנתי
 אני ממעשים שולל וערום
 וצדקתך לבדה היא כסותי
 ועוד מה אאריך לשון ואשאל
 אדני נגדך כל־תאותי:

44

A SERVANT OF GOD

Ah, would that I might be a servant of God,
my Maker!
Though every friend were far from me, yet He
would draw me near.

My Maker, my Shepherd,
Thou possessest my soul and my body;
Thou discernest mine aim,
Thou seest my thoughts,
My path and my couch;
And Thou siftest all my ways.

Ps. 139,2,3.

If Thou help me, who shall make me stumble?
If Thou restrain me, who else can set me free?

Mine inmost parts do yearn
To be in communion with Thee,
While yet my cares
Set them afar from Thee,
And my paths incline
From the path of Thy steps.

Lord, teach me! let me tread along Thy
truth,
And gently lead me on in judgment and
condemn me not.

44

עבר אלוה

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עֲבַד אֱלֹהִים עֲשֵׂנִי	מִי־תַנְנִי
כָּל־דָּוָד וְהוּא יִקְרִיבֵנִי:	וִירַחֲמֵנִי

נַפְשִׁי וְגוֹי קִנִּיתִּי	יִצְרִי וְרַעִי	
וּמַחְשְׁבוֹתַי רָאִיתִּי	בְּנֶת לְרַעִי	
וְכָל־דַּרְכֵי זֵרִיתִּי	אֶרְחִי וְרַבְעִי	8

מִי זֶה אֲשֶׁר יִכְשִׁילֵנִי	אִם תַּעֲזֹרֵנִי
מִי בִלְתֹּקֶה יִתִּירֵנִי:	אוֹ תַעֲצֹרֵנִי

לִהְיוֹת קֶרֶבִּים אֵלַיִךְ	הָמוּ קֶרֶבִּי	
יִרְחַקוּם מֵעָלַיִךְ	אוֹלָם עֲצָבִי	
מַעַל נְתִיב מַעְגְּלֶיךָ	יִטּוּ נְתִיבִי	10

בְּאַמְתָּךְ הִדְרִיבֵנִי	יְהִי לְמִדְנִי
בְּדִין, וְאַל־תִּרְשָׁעֵנִי:	וּלְאֵט נַחֲמִי

If I am even in youth
Too weak to do Thy will,
How then in old age
Can I yet hope and watch?
O God, heal, I beseech Thee!
With Thee, O God, is the healing.

The day old age shall root me up, and my
strength forget me,
Do Thou not leave me, my God; do not
forsake me.

Jer. 51,18.

Crushed and weak,
I sit and tremble every moment;
Naked and despoiled,
I go on my vain wanderings;
And I am polluted
Through my manifold sins and trans-
gressions.

Between Thee and me—iniquity which di-
videth us,
Holding me back from seeing Thy light with
mine eyes.

Incline Thou mine heart
To do the service of Thy kingdom,
And my thought
Make pure for knowledge of Thy God-
ship;
And in my time of pain
O stay Thou not Thine healing.

לַעֲשׂוֹת רִצּוֹנְךָ מִתְרַפָּה

וְאֲנִי בְעֵדְךָ

מִהֲזָה אֵיחָל וְאֶצְפָּה

אֶף כִּי־בִזְקָנָה

כִּי עָמַד אֵל הַמֶּרְפֵּא

אֵל נָא רַפֵּא נָא

15

זְקָנָה וְכַחֲי יִנְשְׁנִי

יוֹם תְּחַשְׁנִי

צוּרִי וְאֶל־תַּעֲזֹבֵנִי:

אֶל־תִּטְשֵׁנִי

אֲשֶׁב וְחָרַד לְרֹנְעִי

דָּבָא וְאֶמְלֵל

אֵלֶךְ בְּהִבְלִי תַעֲתוּעִי

עָרוֹם וְשׁוֹלֵל

מֵרֵב חֲטָאִי וּפֶשַׁעִי

וְאֲנִי מַחְלֵל

20

עֶזְרָא אֲשֶׁר יִבְדִּילֵנִי

בִּינְךָ וּבִינִי

לְרֹאוֹת בְּאוֹרְךָ עֵינֵי:

וַיִּחְשְׁכֵנִי

לַעֲבֹד עֲבֹדַת מַלְכוּתְךָ

חֲטָא לְבָבִי

מִיָּהֳרָה לְדַעַה אֱלֹהוּתְךָ

וּמִחֲשָׁבִי

אֶל־נָא תֵּאָחֵר רַפְאוּתְךָ

וּבִעַת כְּאֲבִי

25

Answer, O my God, keep not silence, afflict-
ing me,
Redeem me now, I pray, and say unto Thy
servant: I am here.

אַל־תִּחַשֶׁה וּתַעֲנִי

אֵלִי עֲנִי

וְאָמַר לַעֲבֹדְךָ הֵנִי:

שְׁנִית קִנִּי

45

ASLEEP IN THE BOSOM OF YOUTH

Asleep in the bosom of youth, how long wilt
thou rest?

Know that boyhood is shaken off like tow.
Are the days of dawn for ever? Rise, go
forth—

Prov. 13,24. See, the angels of old age do chasten thee
betimes.

Then shake thyself from temporal things, as
birds

Cant. 5,2. That shake themselves from the drops of the
night.

Dart like a swallow to find release from thy
trespass,

Prov. 27,1. And from the happenings of the day which
rage like the ocean.

Pursue after thy King in the intimate com-
pany

Jer. 31,11. Of souls that flow unto the goodness of the
Lord.

45

ישנה בחיק ילדות

רשות

|| — — — — | — — — — | — — — — ||

ישנה בחיק ילדות למתי תשכבי
 דעי כינעורים פנערת ננערו
 הלעד ימי השחרות קומי צאי
 ראי מלאכי שיבה במוסר שחרו
 והתנערי מרהזמן בצפרים
 אשר מרסיסי לילה יתנערו
 דאי כדרור למצוא דרור ממעלך
 ומתלדות ימים כימים יסערו
 היי אחרי מלכך מרדפת בסוד
 נשמות אשר אל-טוב אדני נהרו:

5

10

46

WHO IS LIKE THEE

Job 12,22. Who is like Thee, revealing the deeps,
 Ex. 15,11. *Fearful in praises, doing wonders?*

The Creator who discovereth all from nothing,
 Is revealed to the heart, but not to the eye;
 Therefore ask not how nor where—
 Jer. 23,24. *For He filleth heaven and earth.*

Remove lust from the midst of thee;
 Job 31,33. Thou wilt find thy God within thy bosom,
 Walking gently in thine heart—
 I Sam. 2,6. *He that bringeth low and that lifteth up.*

And see the way of the soul's secret;
 Search it out and refresh thee.
 He will make thee wise, and thou wilt find
 freedom,
*For thou art a captive and the world is a
 prison.*

46

מי כמוך

מי כמוך עמקות גלה
נורא תהלת עשה-פלא:

יוצר המציא כל מאין
נגלה ללבב לא לעין
בן אל-תשאל איד ואין
כי שמים וארץ מלא:

5

חסר תאונה מקרבך
תמצא צורך תוך חבך
מתהלך לאט בלבבך
הוא המוריד והוא המעלה:

10

יראה דרך סוד הנפש
יחקר אתה ובה תנפש
הוא ישכילך ותמצא חפש
כי את אסיר ועולם כלא:

Make knowledge the envoy between thyself
and Him;

Aboth 2,4. Annul thy will and do His will;
And know that wheresoever thou hidest thee,
there is His eye,
Jer. 32,17. *And nothing is too hard for Him.*

Prov. 8,24,26. He was the Living while there was yet no
dust of the world;

And He is the Maker and He the Bearer;

Isa. 28,4. And man is counted as a fading flower—
Isa. 34,4. *Soon to fade, as fadeth a leaf.*

יָרַעַת שִׁים צִיר בִּינֶקֶ וּבִינוּ
וּבִטֵּל רְצוֹנֶקֶ וַעֲשֵׂה רְצוֹנוּ
וְדַע כִּי בְּאֲשֶׁר תִּסְתִּיר עֵינוּ
וְדַבֵּר מִנוּ לֹא יִפְּלֵא:

15

הוא החי באין עפרות תכל
והוא העשה והוא הסבל
ואדם נהשב קציצת נבל
מהר יבול כנבל עלה:

20

47

HAST THOU FORGOTTEN?

(For rhymed version see page 162)

Cant. 1,13.

My love, hast Thou forgotten Thy resting
 between my breasts?
 And wherefore hast Thou sold me for ever to
 them that enslave me?

Have I not followed Thee of old through a
 land not sown?
 Lo, Seir and Mount Paran and Sinai and Sin
 are my witnesses.

And my love was Thine, and Thy favour upon
 me,
 And how now hast Thou apportioned my glory
 away from me?

Thrust unto Seir, cast out unto Kedar,
 Tested in the furnace of Greece, afflicted under
 the yoke of Media—

Is there, beside Thee, a redeemer or, beside
 me, a captive of hope?—
 O give Thy strength to me, for I give Thee
 my love.

47

השכחת

רשות לנשמת

|| --- ~ | --- ~ | --- ~ | --- ~

חַנֻּחַ בְּבִין שְׁדִי	יְדִידֵי הַשְּׁכַחַת
צְמִיתָת לְמַעְבִּידִי	וְלָמָּה מִכְרַתְנִי

וְרוּעָה רִדְפָתִיךְ	הֲלֹא אֲנִי בְּאַרְצְךָ לֹא
וְסִינִי וְסִין עָדִי	וְשַׁעִיר וְהֶרֶץ פֶּאֶרֶן

5

וְהִיָּה רְצוֹנָךְ בִּי	וְהִיוּ לְךָ דֹּדֵי
כְּבוֹדִי לְבִלְעָדִי	וְאֵיךְ תַּחֲלֹק עִתָּהּ

הַדּוּפָה עָדִי קָדָר	דְּחֻזָּה אֵלַי שַׁעִיר
מַעֲנָה בְּעַל מְדִי	בְּחֻזָּה בְּכוֹר יָוֵן

וּבְלָתִי אֲסִיר תִּקְוָה	הַיֵּשׁ בְּלָתֶךָ גֹּאֵל
לְךָ אֶתְנָה דֹּדִי:	תִּנְהַעֲזֹךְ לִי כִי

10

48

THEY THAT KNOW MY SORROW

- Job 41.11. They that know my sorrow add a spark to
the fire of my heart
- Cant. 5.9. When they ask me: How is thy belovèd more
precious than another love?
- Dan. 9.23. Praises and dark sayings fail to tell of Him;
He is all desirable; His majesty cannot be
sought out;
- Ezek. 26.16. Therefore do I clothe myself with terrors at
His flight.
- Ah, pity me, and speak unto the heart so
moved,
Or comfort me; for how endure love and sepa-
ration?
- Ex. 23.21. And His name is within me—like fire in my
reins,
- Jer. 20.9. Bound within my heart, shut up in my bones:
And they rebuke me—they that despise my
statutes—
- And they reproach me when I seek to serve
Him,
And they revile me when I give glory to His
Name.
- They think to set me far, O God, from Thy
service:

48

יודעי יגוני

זולת

||-----|-----|-----||

יִסְפוּ בְּאֵשׁ לִבִּי כִידוֹד	יֹדְעֵי יְגוֹנִי
מִה־נֶּחֱמַר דֹּדְךָ מִדּוֹד:	כִּי שְׁאַלֹנִי

נִלְאוּ לְהַגִּידוֹ	הַדּוֹת וְחִידוֹת	
לֹא נֶחְקַר הוֹדוֹ	כָּלֹו חֲמוּדוֹת	
אֶלְבֵּשׁ עָלִי נוֹדוֹ	עַל־כֵּן חֲרָדוֹת	5

וְדַבְּרוּ עַל־לֵב יְדוֹד	נָא נֶחֱמוּנִי
אֵיךְ אוֹכְלָה אֶהְבֶּה וְנִדּוֹד	אוֹ רַחֲמוּנִי

כָּאֵשׁ בְּכִלְיוֹתִי	וְשִׁמוּ בְּקִרְבִּי	
עָצָר בְּעֲצָמוֹתִי	קִשּׁוֹר בְּלִבִּי	
בּוֹזִים לְחַקּוֹתִי	וַיִּנְעֲרוּ בִּי	10

יוֹם אֶדְרֹשָׁה אֹתוֹ לַעֲבוֹד	וַיַּחֲרִפוּנִי
כִּי אֶתְּנֶה לְשִׁמוֹ כְּבוֹד:	וַיִּגְדְּפוּנִי

אֵל מַעֲבֹדְתְךָ	דָּמוּ לְרַחֲקִי
------------------	------------------

But my suffering and oppression are better
than Thine estrangement;
My portion and my pleasure, the sweet fruit
of Thy law.

Let my right hand forget—if I stand not
before Thee;

Ps. 137,5-6. Let my tongue cleave—if I desire aught but
Thy law.

Lo, in mine ears the sound of Thy praise—
The Red Sea and Sinai are witnesses to Thy
greatness:

How shall my thoughts dwell on any but Thee?

My heart and mine eyes will not suffer my
feet to slip,
For this, the Lord, is One; there is none be-
side Him.

טוב מִפְּרִידָתְךָ
נַעַם פְּרִי דָתְךָ
אִם־לֹא לִפְנֵיךָ אָעֲמֹד
אִם בְּלִעְדֵי דָתְךָ אֶחָמוֹד:

שִׁמְעַתְּהָלָתְךָ
עֲדֵי גִדְלָתְךָ
יִהְיוּ בִזְוָלָתְךָ

לֹא־יִתְּנוּ רַגְלִי לְמַעֲוֹד
אֶחָד וְזוֹלָתוֹ אֵין עוֹד:

לְחָצִי וְדַחֲקִי
חֶלְקִי וְחֶשְׁקִי 15
תִּשְׁכַּח יְמֵינִי
תִּדְבַּק לְשׁוֹנִי

הִנֵּה בְּאֲזֹנִי
יִסְסוּף וְסִינִי
אֵידֶךְ רַעֲיוֹנִי 20

לְבִי וְעֵינִי
כִּי־זֶה אֲדַנִּי

49

REDEMPTION

- Ex. 19.4. The dove Thou hast borne on eagles' wings,
That hath nested in Thy bosom in the inner-
most chambers—
Why hast Thou left her flying about the forest
- Isa. 19.8. While on every side are spreaders of nets?
Strangers entice her with other gods,
Jer. 13.17. But she in secret weepeth for the lord of her
youth.
And Dishan and Dishon¹ speak smoothly
to her,
Hos. 2.9. But she lifteth her eyes to her first husband:—
Ps. 16.10. Why hast Thou abandoned my soul to the
grave—
Ruth 4.4. While I know there is none beside Thee
to redeem?
- Cant. 5.2;6.9. Shall she that was undefiled go ever with
Isa.47.2. uncovered locks,
A contempt and appalment to Mizzah and
Shammah?²
Lo, the bondwoman's son³ hath spread terror
for me,
Ps. 78.9. For with hand upraised he shot with the bow.
- ¹ Horites, inhabitants of Edom. (Gen.36,21).
² Edomites, grandsons of Esau. (Gen.36,13).
³ Ishmael. (Gen.21,10). Note the play with the
names of the nations mentioned.

49

אין זולתך לגאול

גאולה

על-כנפי נשרים	יונה נשאתה	
בחדרי חדרים	וקננה בחיקך	
נודדה ביצרים	למה נטשתה	
פרשי מקמרים	ומכל עברים	
באלהים אחרים	יסיתוה זרים	5
תבכה לבצל נעורים	והיא במסתרים	

יחליק לה לשון	ובדדישן ודישון	
לאישה הראשון	ותשא אישון	
נפשי לשאול	למה תעזב	
זולתך לגאול:	ואדעה כי אין	10

תהי גלוית צמה	הלנצח תמה
למזה ושמה	בזה ושמה
העמני אימה	וברהאמה
קשת רמה	כי ביד רמה

And my tent became a high place for Oholibamah,¹

And Oholibah²—how shall she still hope, and how long?

Since there is no miracle and no sign, no vision, no sight—

Dan. 12.6. And should I ask to behold when shall be the end of these wonders,

II Kings 2,10. The prophecies answer: Thou hast asked a hard thing.

The daughters lapped in luxury are exiled from their homes,

Isa. 32,18. From green couches and quiet resting places,

Isa. 27,11. And scattered amid peoples of no understanding,

Isa. 28,11. Of strange lips and other tongues;

Yet have they kept the faith, nurtured among these,

Ex. 10,3. And to pictured idols have refused to humble themselves.

Ps. 10,1. Then why standeth He afar off that dwelleth in the skies,

While my ruler oppresseseth and my beloved is afar?³

Neh. 13,6. And as for the end of days—verily one asketh!

I Sam. 20,6,28

¹ Wife of Esau. (Gen.36, 2,5,18).

² Jerusalem. (Ezek.23,4). Note the deft play on words in lines 15 and 16.

³ Note the play by transposition of letters.

לְאַהֲלִיבָמָה

וְאַהֲלִיבָמָה

15

תִּיחַל עוֹד וְכַמָּה

וְאַהֲלִיבָמָה מִדֶּר

וְאַיִךְמוֹפֶת וְאַיִךְאוֹת

וְאַיִךְמוֹפֶת וְאַיִךְאוֹת

מִתִּי קֶץ הַפְּלָאוֹת

וְאַס־אֲשָׁאֵל לְרֵאוֹת

הַקְּשִׁית לְשִׁאוֹל:

יַעֲנֵנוּ נְבוֹאוֹת

הִגְלוּ מִמְּדִינֹת

וּבְנוֹת עֲדִינֹת

20

וּמְנוּחַת שְׁאֲנֹת

מִמַּטּוֹת רַעֲנָנֹת

עִם לֹא־בִינֹת

וְנִפְזְרוּ בִינֹת

וּבִלְשׁוֹנוֹת שְׁנוֹת

כָּל־עֵגִי שְׁפָה

כִּם הָיוּ אֲמוֹנוֹת

אֲךָ שְׁמְרוּ אֲמוֹנוֹת

מֵאַנּוּ לְעֵנוֹת

וְלֹא־לִילִי תִמְנוֹת

25

עֶמֶד דֶּר שְׁחָק

וְלִמָּה בְּמִרְחָק

וְדוֹדֵי רַחֵק

וְדוֹדֵי רַחֵק

נִשְׁאֵל נִשְׁאֵל:

וְלִקְצֵי יָמִים

- The banner of brotherhood is removed from
me
Isa. 52,2. And the foot of pride is yoke and band upon
me;^x
Jer. 30,14. And I am chastened with cruel castigation,
Exiled and prisoned, vexed and thrust away;
Nah. 3,17. Without marshal or chief, without king or
Hos. 3,4. prince,
While the foe turneth towards me, and my
Rock turneth away.
Deut. 2,5. He hath ruined in His wrath the Place of
His foot-steps,
And burnt in His indignation His doorposts
and His threshold,
Deut. 32,22. And a fire is kindled in His anger that
burneth unto Sheol.
- Ps. 77,8. Will the Lord reject for ever?
Dan. 8,19. Is there no end to the times appointed of my
dreams?
Num. 10,35. Rise up, O Lord, and let mine adversaries be
scattered,
And return to mine habitations, to the inner-
most shrine;
Reveal to mine eyes Thy glory as from Sinai,
Ps.79,12; 94,2. And requite upon them that reproached me^a
a recompense for my sorrow.

^x The idea is of the foot being placed on the neck of the fallen foe.

^a Ps.79,4;44,14. Jehudah Halevi most probably had the sense of these verses in mind when using the word "neighbours".

מְעָלִי הוֹסֵר	דָּגַל אַחֲוָה
עָלִי עַל וּמוֹסֵר	וְדָגַל גִּאֲוָה
בְּאַכְזָרִיּוֹת מוֹסֵר	וְאֲנִי מִיָּסֵר
וְזַעַף וָסֵר	גָּלָה וְנֶאֱסֵר
וְאִין מֶלֶךְ וְאִין שָׂר	בְּאִין מִנּוֹר וְטַפָּסֵר
וְצוֹר מְנִי סָר	וְצָר אֵלֵי סָר

30

מְקוֹם מְדַרְדֵּךְ כְּפוֹ	וְהַחֲרִיב בְּקֶצֶפוֹ
מְזוֹזָתוֹ וְסִפּוֹ	וְהִצִּית בְּזַעֲפוֹ
וְתִיקֵד עַד-שְׂאוֹל:	וְאֵשׁ קִדְחָה בְּאִפּוֹ

35

יִזְנַח אֲדָנִי	הִלְעוֹלָמִים
לְמוֹעֲדֵי חַיִּינִי	וְהָאִין קֶצֶה
וְיִפְצוּ שְׁטָנִי	קוֹמָה אֲדָנִי
אֶל-הֵיכַל לִפְנֵי	וְשׁוֹב אֶל-מַעוֹנִי
בְּבוֹדֶךָ כְּמִסִּינִי	וְגִלָּה לְעֵינֵי
גָּמוֹל עַל-יְגוֹנִי	וְהֵשֵׁב לִשְׁכְּנִי

40

With dew of salvation descend upon him
that feareth and trembleth
And bring low from his throne the bold son
of the bondwoman,

Gen.42,38;44,31. Speedily—lest I go down in sorrow to the
grave.

על־יֵרא וְחֶרֶד
בְּיָהָאָמָה מֶרֶד
בְּיָגוֹן אֶל־שְׂאוֹל:

וּבִטְל־יֵשַׁע רֶד
וּמִבְּסֵאוֹ הוֹרֶד
מִהֶרָה פְּרֵאֲרֶד

50

A LAMENT

- Lam. 2,15. How is she that was wholly beautiful disguised to the eyes of all flesh—
- Jer. 15,9. Her sun gone down while yet it is day, the desire of her eyes removed!
Her Lord hath rebuked her and set her in bonds,
- Hos. 3,4. *Without king and without prince.*
Hotly have foes pursued her, have wakened against her with hatred,
- Jer. 38,22. Have sunk her feet in the mire: she hath
Isa. 50,11. lain down in sorrow.
- Ezek. 26,17. And the lauded city is left waste like the wilderness,
- Hos. 3,4. *Without sacrifice and without pillar.*
Branches of the terrible ones are gathered to
Isa. 25,5. sweep her away;
Ps. 40,15. Her seasons change, her sorrows are changeless.
Ezek. 8,17. Lions have torn her, her griefs are laid bare,
- Hos. 3,4. *Without Ephod and Teraphim.*
Thou, only One, give rest to her, that a remnant may be left in her,
II Kings 19,3. For children are come to the birth, but there
Isa. 37,3. is no strength to bring forth.
Be a shield about them in thy mercy, Almighty Ruler!

50

איכה כלילת יופי

קרובה

איכה כלילת יפי מתנכרה לעין כל־בשר
 בא שמשוה בעד יומם ומחמד עיניה הוסר
 גער בה בעלה ויתנה במאסר
 אין מלך ואין שר:
 דלקוה אויבים ויעזרו עליה איכה
 הטבעו בפי רגליה ותשכב למעצבה
 והעיר ההללה נותרה במדבר חרבה
 אין זבח ואין מצבה:
 זמירי עריצים לספותה נאספים
 חלפו זמניה ויגוניה לא נחלפים
 טרפוה לבאים ומכאביה נחשפים
 אין אפור ותרפים:

5

10

כרוג

יחיד הנחם להזתיר לה פליט
 כי־באו בנים עד־משבר וכח אין להפליט
 לגונן עליהם ברחמיך שדי השליט

15

- Isa. 31,5. Shielding, He will deliver: passing over, He will rescue.
- Isa. 42,24. Who hath given Jacob for a spoil at the ends
of the world,
Forsaken like a ship in the heart of the sea—
lost without a pilot?
- Est. 6,12. We lament in our exile with covered head and
mourning,
By the rivers of Babylon.
- Ps. 137,1. *By the rivers of Babylon our eyes are consumed
with tears.*
- Ezek. 23,4. We have taken account of thee, Oholibah;
we have remembered Oholah.
- Ps. 137,2. We have silenced the loud sounding cymbals,
we have hung up our harps:
- Ps. 137,1. *There we sat down, yea, we wept.*
We have called to the wailing until even owls
have no semblance to us;
So many are our sighs for the burning of the
Shrine of the Most High.
Wide grew our breach, we were all but a
ruin—
- Ps. 137,1. *When we remembered Zion.*
- Ps. 137,5. Let our right hand forget, if we forget thee,
O Jerusalem!
The days of thy majesty and the goal of thy
release we have hoped from heaven.
We cast ourselves down before God, and our
eyelids run down with water—
- Hos. 6,2. After two days He will revive us.

גִּזְוֹן וְהֶאֱחִיל פֶּסוּחַ וְהִמְלִיט:

מחיה

מִיָּנְתָן לְמִשְׁשָׁה יַעֲקֹב בְּקִצּוֹי תָּבֵל
נִעְזֹב כְּאֲנִי בְּלִבֵּי־ם מִבְּלִי חֶבֶל
סִפְדָּנוּ בְּגִלוּתָנוּ חֲפוּי רֹאשׁ וְאָבֵל
עַל־נְהָרוֹת בָּבֶל:

20

עַל נְהָרוֹת בָּבֶל עֵינֵינוּ בְּדַמְעוֹת כְּלִינוּ
פִּקְדָּנוֹךְ אֲהַלִּיכָה וְאֲהַלָּה עַל־לֵב הָעֵלְיוֹ
צִלְצִל־יִשְׁמַע הֶחָרָשָׁנוּ וְכִנְרוֹתֵינוּ תָּלִינוּ
שֵׁם יִשְׁכְּנוּ גַם־בְּכִינוּ:

קִרְאָנוּ לַגֹּהִי עַד אֵין לָנוּ בִּבְנוֹת יַעֲנָה דְּמִיוֹן
רַבּוֹ אֲנַחְתִּינוּ עַל־שִׁרְפַת מִקְדָּשׁ עֲלִיוֹן
שִׁבְּרָנוּ גִּדְל וְכִמְעַט הֵיִינוּ לְכִלְיוֹן
בְּזָכְרָנוּ אֶת־צִיוֹן:

25

כרוג

תִּשְׁבַּח יְמִינֵנוּ אִם־נִשְׁכַּחַךְ יְרוּשָׁלַּיִם
יְמֵי הַזֶּדֶךְ וְקֶץ דְּרוֹדֶךְ הַזֹּחֵלָנוּ מִשְׁמַיִם
הַתִּנְפְּלָנוּ לַפְּנִי־אֵל וְעַפְעַפִּינוּ יוֹלָדִים
יְחִינוּ מִיָּמִים:

30

51

MY SHAME IS MY GLORY

With all my heart, in truth, and with all my
might,
Have I loved Thee. In open and in secret
Thy name is with me: how shall I go alone?
(Yea, He is my belovèd: how shall I sit
solitary?
And He is my lamp: how shall my light be
quenched?
And how shall I halt, since He is a staff in
my hand?)
Men have held me in contempt, knowing not
That my shame for Thy name's glory is my
glory.—
O Fount of my life! I will bless Thee while
I live,
And sing Thee my song while being is mine.

51

קלוני על כבוד שמך כבודי

|| --- ~ | --- ~ | --- ~

בְּכָל־לִבִּי אֶמֶת וּבְכָל־מְאֹדִי

אֶהְבֶּתִּיךָ וּבְגִלּוֹנִי וְסוּדִי

שְׁמֶךָ נִגְדִי וְאֵיךְ אֵלֶיךָ לְבָדִי

וְהוּא דוֹדִי וְאֵיךְ אֲשֵׁב יְחִידִי

וְהוּא נָרִי וְאֵיךְ יִדְעֶךָ מְאֹרִי

5

וְאֵיךְ אֲצַעֵן וְהוּא מְשַׁעֵן בְּיָדִי

הַקְלוֹנִי מְתִים לֹא יִדְעוּ כִּי

קְלוֹנִי עַל־כְּבוֹד שְׁמֶךָ כְּבוֹדִי

מְקוֹר חַיִּי אֲבָרְכֶךָ בְּחַיִּי

וְזָמַרְתִּי אֶזְמָרְךָ בְּעוֹדִי:

10

52

THOU WHO KNOWEST OUR SORROWS

Ps. 147,3.

Thou who knowest our sorrows, and bindest
up our wounds,
Turn again our tens of thousands to the land
of our abodes.
There shall we offer our oblations, our vows,
our freewill offerings,
There shall we make before Thee the offerings
due to Thee.

The faithful recall to-day the wonders of
olden time;
The children groan, for other lords beside Thee
are their masters.
Where is God's covenant to the fathers, where
His former mercies,
When He spake from the heaven of His
dwelling, unto us, face to face,
When He gave into the hand of the faithful
envoy the two tablets of stone?
And where are all His marvels which our
fathers have told us?

How long have we drunken our fill of bitter-
ness, and hoped for Thy salvation?
How many seasons were we sick with longing,
but entreated none but Thee,
And watched for the light of morning, but
were covered with thick darkness?

52

ידע מכאבינו

פזמון למצות עשה

----- | -----

ומחפש לעצבתינו	ידע מכאבינו
אל-ארץ מושבתינו	שובה את-רבבתינו
נדרינו ונדבתינו	ושם נעלה עלתינו
את-קרבנות חובתינו:	ושם נעשה לפניך

הפלאים הקדמונים	הזכירו היום אמונים	5
בעלום זולתך אדנים	ויאנחו הבנים	
וחסדיו הראשנים	איה ברית-אל לאתנים	
עמנו פנים בפנים	בדברו משמי מעונים	
את-שני לוחת האבנים	ובתתו ביד ציר אמונים	
ספרו-לנו אבתינו:	ואיה כל-גפלאותיו אשר	10

ולישועתך קוינו	וכמה מררות רוינו
וזולתך לא חלינו	וכמה זמנים חלינו
ובמחשכים נטמינו	ולאור בקר חבינו

As though we had not been a People, nay,
had not been more wonderful than any
People;

As though we had not seen the day of Sinai,
nor had drunken the waters of the rock,
And Thy manna had not been in our mouth,
and Thy cloud about us!

They ask the way to Zion—they pray toward
her—

The children exiled from her border, but which
have not stript themselves of their adorn-
ment.

The beautiful adornment for which they were
praised, for this they are slain and defiled—

The treasures they inherited at Horeb, whereby
they are justified and proud;

Slaves bear rule over them, but they will never
cease to call Thee

Until Thou turn our captivity and comfort our
waste places.

We stand upon our watch to keep Thy right-
eous judgments—

And even if our splendour be ruined, and we
be thrust forth from Thy bosom,

And an handmaid be our mistress, and those
far off from Thee rule over us,

Yet do we hold fast to our crown, the diadem
of Thy statutes,

Until Thou gather our company into the house
of Thy choice and Thy desire,

Our holy place, our glory, where our fathers
praised Thee.

וּמִכָּל־עַם לֹא נִפְלִינוּ
וּמִי הַצּוֹר לֹא שָׁתִינוּ
וַעֲנֹךְ סְבִיבְתִינוּ:

כָּאֵלֹו עַם לֹא הָיִינוּ
וַיּוֹם סִינִי לֹא רָאִינוּ
וְלֹא הָיָה מִנֶּךְ בְּפִינוּ

15

וְאֵלֶיהָ יִתְפַּלְלוּ
וְעַדִּים לֹא הִתְנַצְּלוּ
עָלֵיו הִרְגוּ וְחָלְלוּ
בָּם יִצְדָּקוּ וַיִּתְהַלְּלוּ
וּמִקְרָא לָךְ לֹא יִחַדְּלוּ
וַתִּנָּחַם חֶרְבְּתִינוּ:

דָּרַךְ צִיּוֹן יִשְׁאָלוּ
בָּנִים מִגְּבוּלָם וְלוּ
עָדִיחֹן אֲשֶׁר בּוֹ הִלְלוּ
חֲמֻדוֹת בְּחֶרֶב נָחְלוּ
עַבְדִּים בָּהֶם מָשְׁלוּ
עַד אֲשֶׁר תָּשִׁיב שְׁבוּתֵינוּ

20

לְשֹׁמֵר מִשְׁפָּטֵי צִדְקָךְ
וַנִּגְרֹשׁנוּ מִחִיקָךְ
וּמָשְׁלוּ בָנוּ רִחְקֶיךָ
נִזְרַצְפִּירַת חֲקֶיךָ
לְבֵית בְּחִירָתְךָ וְחִשְׁקָךְ
אֲשֶׁר הִלְלוּךָ אֲבֹתֵינוּ:

הָעֲמִדְנוּ מִשְׁמֶרֶתנוּ
וְאִם שִׁדְּדָה אֲדָרֶתנוּ
וְהִיִּתָּה שְׁפָחָה גְּבֻרָתנוּ
הִחֲזַקְנוּ בַּעֲטָרֶתנוּ
עַד תֵּאֱסֹף מִחִבְּרָתנוּ
קִדְשָׁנוּ וְתִפְאֶרֶתנוּ

25

53

TO THE SOUL

The precious one abiding in her body,
 As light abideth in deep darkness—
 Longeth she not to separate from the body,
 And return to the majesty of her trappings?
 For she shall eat, on the day of her separation,
 The fruit of her law¹—and this is the fruit
 thereof:

Ps. 103,5.

Honey of Eden, a honeycomb of sweetness,
 To satisfy her mouth with good things.
 The ways of her Maker she shall see,
 And shall forget the days of her affliction;
 She shall praise His Name with all
 The souls that be praising God.

¹ The reward of her observance of the Torah. Note play on the words פרי דתה and פרידתה.

53

יקרה שכנה גויה

||-----||-----||

בְּאוֹר יִשְׁכֵּן בְּמִאֲפְלִיָּה	יִקְרָה שְׁכֵנָה גּוֹיָה
וְלָשׁוּב אֶל־גֵּאוֹן עֲדִיָּה	הֵלֵא תַחֲמַד פְּרִידַת גּוֹ
פְּרִי דָתָהּ—וְזֶה פְּרִיָּה	וְתֹאכַל יוֹם פְּרִידָתָהּ
לְהִשְׁבִּיעַ בְּטוֹב עֲדִיָּה	דְּבִשְׁעֶדָן וְצוּף־נֶעֱם
וְתִשְׁכַּח אֶת־יָמֶי עֲנִיָּה	הֵלִיכוֹת יִצְרָה תִרְאָה
נִשְׁמָה שֶׁתִּהְיֶה לֵּל יָהּ:	תִּהְיֶה לֵּל אֶת־שְׁמוֹ עִם־כָּל

5

54

LET THY FAVOUR PASS TO ME

Let Thy favour pass to me,
Even as Thy wrath hath passed;
Shall mine iniquity for ever
Stand between me and Thee?
How long shall I search
For Thee beside me, and find Thee not?
O Dweller amid the wings of the Cherubim
That are outspread over Thine Ark,
Thou hast enslaved me unto strangers
While I am the man of Thy right hand.
My Redeemer! to redeem my multitudes
Rise and look forth from Thine abiding place.

Ps. 80,16.

54

יעבור עלי רצונך

נאולה

— — — — —

כַּאֲשֶׁר עָבַר חֲרוֹנְךָ
יַעֲמַד בֵּינִי וּבֵינְךָ
אֶתְּךָ עָמִי—וְאֵינְךָ
הַפְּרָשִׁים עַל־אֲרוֹנְךָ
וְאֲנִי כִנֹּת יְמִינְךָ
רֵם וְהִשְׁקֶף מִמַּעֲוֹנְךָ:

יַעֲבֹר עָלִי רְצוֹנְךָ
הַלְעוֹלָמִים עוֹנִי
וְעַדִּי מְחִי אֲבִקֶּשׁ
דָּר בְּכִנְפֵי הַכְּרָבִים
הָעֹבְדֹתַנִי לְזָרִים—
גֹּאֲלִי לְגֹאֹל הַמּוֹנִי

5

55

ACQUAINTED WITH TRUTH

Thou, acquainted with truth, cast out the
false,
And dwell in the world as though dwelling in
duration.
Thine honour and thy majesty—to serve God
while thou livest,
And to leave worldly honour to others.
It is well if thou wake the dawn to serve Him
And sleep not so long that the dawn wake thee.
Know thy tomorrow while thy today lasteth,
And fear not to leave the earth to strangers.
Is it not better far for thee to minister
before God
Than to be ministering unto mortals—
Before God, whose memory and whose name
Every soul praiseth with joy and songs?

55

ידועת אמונות

לשמיני עצרת

~ ~ ~ ~ ~

ידועת אמונות דחי השקרים
ושכני בתבל כשכני קברים

הדרדך והוורד עבד אל בעוורד
ולעזב הדר הזמן לאחרים

וטוב כי תעירין שחרים לעבדו
ואל תישני עד יעירוך שחרים

5

דעי מחרתך ביומד ואל תתפ-
חדי מעזב האדמה לזרים

הלא טוב היותך משרת פניאל
מאד מהיותך משרת פגרים

10

פניאל אשר כל נשמה תהלל
לזכרו ולשמו בשמחה ושירים:

56

WAKE ME TO BLESS THY NAME

Thou didst know me before Thou hadst formed
me,
And so long as Thy spirit is within me, Thou
keepest me.
Have I any standing ground if Thou drive
me out?
Is there any going forth for me if Thou re-
strain me?
And what can I say, since my thought is in
Thine hand?
And what can I do until Thou help me?
I have sought Thee: in a time of favour
answer me,
And as with a shield, gird me round with Thy
grace.
Raise me up to seek early Thy shrine;
Wake me to bless Thy name.

56

את שמך לברך עוררני

בקשה לשחרית

|| — — — | — — — — | — — — — |

יְדַעַתְנִי בְּטָרִם תַּאֲרִנִּי

וְכָל-עוֹד רוֹחֶךָ בִּי תַאֲרִנִּי

הַיְשִׁילִי מַעֲמָד אִם-תִּהְיֶה פָנִי

וְאִם לִי מִהֶלֶךְ אִם-תַּעֲצֹרֵנִי

וְמָה אֶמַר וּמִחֲשָׁבִי בִידְךָ

5

וְמָה אוֹכַל עֲשֵׂה עַד-תַּעֲזֹרֵנִי

יְרַשְׁתִּיךָ בְּעַת רָצוֹן עֲנֵנִי

וּבְצֹנָה רָצוֹנְךָ תַעֲטֹרֵנִי

הַקִּימֵנִי לְשַׁחַר אֶת-יְבִירְךָ

וְאֶת-שִׁמְךָ לְבָרֵךְ עוֹבְרֵנִי:

10

57

RADIANCE

Day and night (praise the Lord!)
 He maketh His face to shine over against my
 face.
 He kindled lamps of light, and the darkness
 moved
 On the day He rent open my windows in the
 sky.
 And He deigned to set of His radiance upon me,
 His spirit speaking within me by the hand of
 my faithful.¹
 By the way the light streamed He led me,
 The day He came from Seir and shone forth
 from Sinai;
 And when I tasted the honey of His law, I
 spake:
 Come ye now and see, for mine eyes are
 full of light!

Ps. 89,38.

Num. 12,7.

I Sam. 3,20.

Deut. 33,2.

¹ Referring to **בכל ביתי נאמן הוה** (Numbers 12,7) and possibly to Ps. 19,8, with regard to the precepts.

57

כי ארו עיני

יוצר

יֹמֶם וּלְיָלָה הִלֵּל לְאֹדְנִי

הָאֵיר אֹר פָּנָיו אֶל־עֵבֶר פָּנָי

הָעֵלָה נְרוֹת אֹר וַיִּמַּשׁ חֶשֶׁךְ

יוֹם בְּרָקִיעַ קִרַּע חֲלוֹנִי

וַיֹּאֶל לְתַת מְהוֹדוֹ עָלַי

5

רוּחוֹ דְּבַר־בִּי עַל־יַד נְאֻמָּנִי

דֶּרֶךְ יִחְלַק אֹר הַדְרִיכֵנִי

עַת וָרַח מְשַׁעִיר בָּא מִסִּינִי

הָעַת טַעַמְתִּי צוּף דָּתוֹ שִׁחַתִּי

10

בְּאֹרְנָא וּרְאוּ כִּי־אֹר עֵינִי:

58

THE PHYSICIAN'S PRAYER

My God, heal me and I shall be healed,
Let not Thine anger be kindled against me
so that I be consumed.
My medicines are of Thee, whether good
Or evil, whether strong or weak.
It is Thou who shalt choose, not I;¹
Of Thy knowledge is the evil and the fair.
Not upon my power of healing I rely;
Only for Thine healing do I watch.

¹ S. D. Luzzatto says here, "'not *I*' instead of "'not the physician'" because Jehudah Halevi himself was the physician.'

58

אלי רפאני

בשתותו סם רפואה

— — — | — — — | — — —

אלי רפאני וארפא

אל־יחַרֶה אַפִּי וְאַסְפֶּה

סְמִי וּמִרְקָחִי לִי בֵּין טוֹב

בֵּין רָע וּבֵין חֶזֶק וּבֵין רַפָּה

אֲתָה אֲשֶׁר תִּבְחַר וְלֹא אֲנִי

עַל־דַּעַתְךָ הָרַע וְהַיָּסָה

לֹא עַל־רְפוּאָתִי אֲנִי נֹסֵמֵךְ

רַק אֶל־רְפוּאָתְךָ אֲנִי צֹפֶה:

5

59

MINE ONLY ONE

Mine only one, seek God early on His thresh-
hold,
And, like incense, give thy song to His nostrils.
Lo, if thou pursue the vanities of thy time,
And say that all its witcheries are truth,
And if thou drift thereafter all thy nights and
thy days,
And the slumber of its dawns be sweet to thee—
Know that there is naught in thine hands
But only a tree whose boughs will wither
tomorrow.
Abide before thy God and thy King,
Under whose wings thou art come to take
refuge,
Whose name is magnified and sanctified in the
mouth of all
That breathe with the breath of the living God.

Ruth 2,12.

59

יחידה

רשות לנשמת

|| --- ~ | --- ~ ~ | --- ~ ~ ~

יְחִידָה שְׁחָרִי הָאֵל וְסָפִי
וְכִקְטָרֶת תְּנִי שִׁירְךָ בְּאַפִּי

הֵלֹא אִם־תִּרְדָּפִי הִבְלִי וּמִנֶּךָ
וְתֹאמְרִי כִי־אָמַת הֵם כָּל־כְּשָׁפָיו

וְתִזְלִי אַחֲרָיו לִילֶךְ וַיִּזְמַךְ
וְתַעֲרֹב לְךָ תְּנוּמָה מִנִּשְׁפָּיו

5

דָּעִי כִי־אֵין בְּיָדֶיךָ מְאוּמָה
אֲבָל עַץ יִבְשׁוּ מִחֶרַע עֲנָפָיו

הִי לִפְנֵי אֱלֹהֶיךָ וּמִלִּבְךָ
אֲשֶׁר־בָּאת לַחֲסוֹת תַּחַת־כַּנָּפָיו

10

שְׁמוֹ יִגְדֵל וַיִּתְקַדֵּשׁ בְּפִי כָל
אֲשֶׁר נִשְׁמַת אֱלֹהִים חֵי בְּאַפִּיו:

60

VISION OF GOD

(For rhymed version see page 164)

To meet the fountain of the life of truth I run,
For I weary of a life of vanity and emptiness.
To see the face of my King is mine only aim;
I will fear none but Him, nor set up any other
to be feared.

Isa. 8,12.

Would that it were mine to see Him in a dream!
I would sleep an everlasting sleep and never
wake.

Would I might behold His face within my heart!
Mine eyes would never ask to look beyond.

60

לו אחזה פניו

לקראת מקור חיי אמת ארוצה
 על־כן בִּחְיִי שֶׁוּא וְרִיק אֶקְצֶה
 לראות פְּנֵי מַלְכִי מְנַמְתִּי לְבָד
 לֹא אֶעְרֵץ בְּלִתּוֹ וְלֹא אֶעְרִיצֶה
 מִיִּתְנִי לַחֲזוֹתוֹ בַּחֲלוֹם
 אִישׁן שְׁנַת־עוֹלָם וְלֹא אֶקִּיצֶה
 לוֹ אַחְזֶה פָּנָיו בְּלִבִּי בִּיתָה
 לֹא שֶׁאֵלּוֹ עֵינֵי לִהְבִּיט חוּצָה:

61

YE CURTAINS OF SOLOMON

Ye curtains of Solomon, how, amid the tents
of Kedar,
Are ye changed? Ye have no form, no beauty!

“The multitudes which dwelt aforetime in our
midst,
Have left us a desolation, a broken ruin,
unprotected—
The holy vessels have gone into exile and be-
come profane,
And how can ye ask for beauty of a lily
among thorns?”

Rejected of their neighbours, but sought of
their Lord,

Isa. 40,26.

He will call them each by name; not one
shall be missing.

Their beauty, as in the beginning, He shall
restore in the end,

And shall illumine as the sevenfold light their
lamp which is darkened.

61

יריעות שלמה

מאורה

|| --- ~ | --- ~ | --- ~ | --- ~

בְּתוֹךְ אֶהְיֶה קָדֵר	יְרִיעוֹת שְׁלֹמֹה, אֵיךְ
עֲלִיכֶם וְלֹא הֶדְר	שְׁנִיתֶם, וְלֹא חֹאֵר
לְפָנַי בְּתוֹכְנוּ,	הַמּוֹנִים אֲשֶׁר שָׁכְנוּ
וּפָרֵץ בְּלִי נִגְדֵר,	חֲרָבוֹת עֲזֹבוֹנוּ
בְּגוֹלָה וְהָיוּ חֹל	וְהֵלְכוּ כְּלִי־קֹדֶשׁ ⁵
לְשׁוֹשֵׁן בְּתוֹךְ יִרְדְּדֵר	וְאֵיךְ תִּשְׁאָלוּ הֶדְר
דְּרוּשֵׁי אֲדִנִּיהֶם	יְחִיִּי שְׁכִנֵּיהֶם
וְאִישׁ לֹא־יִהְיֶה נֶעְדֵר	לְכֹלֶם בְּשֵׁם יִקְרָא
יִשׁוּבֵב בְּאַחֲרָנָה	הֶדְרִים בְּרֹאשָׁנָה
מֵאוֹרֶם אֲשֶׁר קָדֵר:	וְיֵאִיר בְּאוֹר שְׁבָעָה ¹⁰

62

WONDERFUL IS THY LOVE

(For rhymed version see page 125)

May my sweet song be pleasing in Thy sight,
and the goodness of my praise.

O Beloved, who art flown afar from me, at
the evil of my deeds!

But I have held fast unto the corner of the
garment of love of Him who is re-
markable and wonderful.

Eccl. 2.10 Enough for me is the glory of Thy name:
that is my portion alone from all my labour.

II Sam. 1.26. Increase the sorrow, I shall love but more,
for wonderful is Thy love to me.

62

נפלאה אהבתך לי

אהבה

— — — — — | — — — — — | — — — — — | — — — — —

שירי ומיטב מהללי	יִטֵּב בְּעֵינֶיךָ נָעִים
מִנִּי לָרַע מַעֲלָלִי	הַדּוֹד אֲשֶׁר הִרְחִיק נֶדֶד
דוּתוֹ וְהוּא נֹרָא וּפְלִי	אֶחָזֶק בְּכֹנֶף יָד־
חֲלָקִי לְבַד מִכָּל־עַמִּלִּי	דִּי־לִי כְבוֹד שְׁמֶךָ וְהוּא
כִּי נִפְלְאָה אֶהְבֶּתְךָ לִי!	הוֹסֵף כָּאֵב—אוֹסִיף אֶהֱב

5

63

THE DOVE AFAR

The dove, afar,¹ she flieth about the forests;
 She stumbleth, she cannot shake herself free.
 Flying, flitting, fluttering,
 Round about her belovèd she swirleth, she
 stormeth.

She deemed a thousand years would be the
 limit of her set time,
 But she is ashamed of all whereon she counted.²
 Her Belovèd who hath afflicted her with long
 years of separation

Isa. 53,12.

Hath poured out her soul to the grave.

“Lo,” she saith, “I will not make mention
 any more of His name;”

Jer. 20,9.

But it is within her heart like a burning fire.
 Why wilt Thou be as an enemy to her, since
 she

Openeth wide her mouth for the rain of thy
 salvation?

And she maketh her soul believe and despaireth
 not,

Job 14,21.

Whether she win honour in His name or
 whether she be brought low.

Our God shall come and shall not keep silence;
 All round about Him is fire; it stormeth
 exceedingly.

Ps. 50,3.

¹ See the heading of Ps. 56, יונת אלם רחוקים.

² The exile, to last 1000 years, should have ended in

63

יונת רחקים

על כנסת ישראל

— — — — —

יֹונֶת רַחֲקִים נִדְּדָה יַעֲרָה
 כְּשָׁלָה וְלֹא יָכְלָה לְהִתְנַעֲרָה
 הִתְעוֹפֶפֶה, הִתְנוֹפֶפֶה, חוֹפֶפֶה
 סָבִיב לְדוֹדָה סַחֲרָה סַעֲרָה:
 וַתִּחַשֵּׁב אֶלֶף לֶקֶץ מוֹעֲדָה 5
 אֵךְ חִפְרָה מְכַל אֲשֶׁר שַׁעֲרָה:
 דּוֹדָה אֲשֶׁר עָנָה בְּאַרְךָ נִדֵּד
 שָׁנִים, וּנְפֹשָׁה אֶל שְׂאוֹל הַעֲרָה:
 הֵן אָמְרָה לֹא־אֶזְכָּרָה עוֹד שְׁמוֹ
 וַיְהִי בִתְנוּךְ לָבָה כְּאֵשׁ בַּעֲרָה 10
 לָמָּה כְּאוֹיֵב תִּהְיֶה לָּהּ, וְהִיא
 פִּיהָ לִמְלָקוֹשׁ יִשְׁעָהּ פִּעֲרָה
 וַתִּאֲמֵן נִפְשָׁה וְלֹא נוֹאֲשָׁה
 אִם־כִּבְדָּה בְּשֵׁמוֹ וְאִם־צַעֲרָה
 יָבֹא אֱלֹהֵינוּ וְאֶל־יַחֲרֹשׁ 15
 עַל כָּל־סָבִיבֵיו אֵשׁ מֵאֵד נִשְׁעָרָה:

64

MORNING HYMN

All the stars of morning sing to Thee,
For the radiance of their shining is of Thee;
And the sons of God, standing by the watches
Of night and day, glorify the glorious Name;
And the company of saints receive the word
from them,
And, every dawn, wake early to seek Thine
house.

the year 4828. If the word נדר which occurs so obscurely in the following line is a mnemonic, as S. D. Luzzatto suggests, the inference is that the exile had endured 64 years over the thousand and that the poem was written in 4892 = 1132 C. E.

64

כל כוכבי בקר

בקשה לשחרית

|| — — — — | — — — — | — — — — ||

כָּל-כּוֹכְבֵי בֶקֶר לָךְ יִשִּׁירוּ
 כִּי־זָהָרֵיהֶם מִמֶּךָ יִזְהִירוּ
 וּבְנֵי אֱלֹהִים עֹמְדִים עַל־מִשְׁמְרוֹת
 לַיַּל וַיּוֹם שֵׁם נֶאֱדָר יֵאָדִירוּ
 וְקָהַל קְדָשִׁים קָבְלוּ מֵהֶם, וְכָל־
 שַׁחַר לְשַׁחַר בֵּיתְךָ יַעֲבִירוּ:

5

65

CREATURE, IMPULSE AND CREATOR

Why believe in fate wherein there is no truth?
 (Ah me! my labour is great, and my day is
 short).

Every man exhorteth his brother that he sin
 not,

Saying, "Take heed to thyself, lest the *Yezer*¹
 tempt thee."

But if he himself should sin, he thinketh:

"What is there in the power of a man to
 do?—

The creature and the *Yezer* are in the hand of
 the Creator."

¹ The evil inclination. There is a play on three words
 in the last line, צור 'a Creature, צר 'man's evil impulse,
 צר 'the Creator.

65

היצור והיצר ביד היוצר

|| — — — — | — — — — | — — — —

מִה־תִּאֲמִין בְּזֶמֶן אֲשֶׁר אֵין בּוֹ אֲמֶת
 קָהָה כִּי עָמְלִי רַב וַיּוֹמִי קָצָר
 כָּל־אִישׁ יֵצֵר אֲחִיו לְבַלְתִּי יַחֲטֵא
 לֵאמֹר שְׁמֶר־לִךְ פָּרִיסִיתָךְ יֵצֵר
 וּבָעֵת חָטֵא שָׁח מִה־בִּיד אִישׁ לַעֲשׂוֹת
 הַיֵּצֹר וְהַיֵּצֵר בְּיַד הַיּוֹצֵר:

5

66

THE LORD IS MY PORTION

(For rhymed version see page 166)

Servants of time—the slaves of slaves are they;
The Lord's servant, he alone is free.
Therefore when each man seeketh his portion,
"The Lord is my portion," saith my soul.

66

חלקי אדני

|| --- | - - - | - - -

עבדי זמן עבדי עבדים הם
 עבד אדני הוא לבד חפשי
 על-כן בבקש כל-אנוש חלקו
 חלקי אדני אמרה נפשי:

67

A JOY FOR EVER

In Praise of the Torah

Who is this of beauteous countenance that
showeth like the sun,
That before men of renown covereth not her
fairness?

Prov. 8,30.

Pure unto the foster-Father who hath taken
her to Himself for a daughter,

Esther 2,7.

She is a joy for ever that groweth not old.¹
Before kings she speaketh—she is not ashamed;
She campeth also in the innermost heart of
the wise.

Hos. 13,8.

Praising herself, she saith: "Verily my Creator
Acquired me before all else, with His right
hand."

Prov. 8,22.

To the sons of God she calleth, what time
she hath prepared

Dan. 5,1.

A table of savoury food and hath made a feast:

Gen. 49,20.

"By me are royal dainties given;
By me the tongue of all the dumb singeth
glowing words;

Prov. 8,15.

By me the just of heart decree justice;
By me the eye of men in darkness seeth light;

Prov. 7,15.

By me the soul that seeketh for my face
findeth sweetness,

By me she cleareth every crookedness from
off her path;

¹ Compare the opening lines of Keats' "Endymion."

67

עדנה עדי־עד

בשבח התורה

|| — — — — | — — — — | — — — —

מי זאת הדר פנים כשמש גלתה
 יפיה פני אנשי יקר לא כסתה
 ברה לאמן שלקחה לו לבת
 עדנה עדי־עד לה אשר לא בלתה
 לפני מלכים דברה לא נכלמה
 גם תוך סגור לב החכמים קנתה
 מתהללה לאמר באמנם יצרי
 אתי בטרם כל ימינו קנתה
 לבני אלהים קראה עת ערכה
 שלחן במטעמים ולחם עשתה
 בי מעדני המלכים נתנו
 בי כל־לשון אלים בצחות ענתה
 בי חקקו צדק בלבם צדקו
 בי עין מתי חשך מאורים ראתה
 בי נעמה נפש לפני שחרה
 בי כל־עקלקלות נתיבה פנתה

5

10

15

By me the foot of them that seek me is held
up from slipping;
By me the hand of them that love me mounteth
up above the wealthy.

Mine is strength and mine is glory and mine
a robe of honour;

Mine is light like a sun that waneth not
towards evening.

Mine are the searchings out of counsel which
cannot be likened to fine gold;

Mine dignity and royalty, befitting them that
take hold on me;

Mine are the precious things, laid up for the
upright;

Mine is the step to the fortress, built for a
stronghold.

Jer. 18,15. Unto me they that walk upon the highway
bow them down;

Ps. 84,3. For me the soul longeth, yea even fainteth.

Ps. 127,2. Come ye, and eat not the bread of sorrows,
Turn into the garden that hath drunk its
fill of the glory of God.

Job 9,13. Let not your heart incline after the helpers
Of Rahab, when these run whither they be
not bidden.

Cant. 1,8. By the shepherds' tents and their footprints,
feed your flocks;

Then will ye know that your foot hath never
strayed."

This is she whom they that know her have not
concealed;

From age to age hath she been an heritage in
their hand.

בִּי נִסְעָדָה רִגְלִי מִבִּקְשֵׁי מִדְּחוֹת
 בִּי יָד מֵאֲהָבִי עַל־עֲשִׁירִים עֲלָתָה
 לִי אֹזֶן וְלִי כְבוֹד וְלִי אֲדָר יָקָר
 לִי אֹזֶר כְּשֶׁמֶשׁ לַעְרוֹב לֹא פָנְתָה
 לִי מַחְקָרֵי עֲצוֹת וְלֹא שְׁוֹו בָּפִז
 לִי הוֹד וּמִמְלָכָה לְתַפְשִׁי יֵאָתָה
 לִי מִחֲמָדִים לְיִשְׂרָאֵל נֶאֱפָנוּ
 לִי מַעַלְת מַעֲוֹז לְמִבְצָר נִבְנְתָה
 לִי הִלְכִי דֶרֶךְ סְלוּלָה שְׁחָחוּ
 לִי הִנֵּשְׁמָה וְכִסְפָּה גַם־כָּלָתָה
 בָּאוּ וְאֵל לֶחֶם עֲצָבִים תִּלְחֲמוּ
 סוּרוּ לְגִנָּה מִכְבוֹד אֵל רוּתָה
 אֶל־יֵשׁ לְבַבְכֶּם אַחֲרֵי הָעֶזְרִים
 רִהַב בְּרוּצִים לְאַשֶׁר לֹא צִוְתָה
 עַל־מִשְׁכָּנוֹת רָעִים וְעַקְבוֹתֶם רָעוּ
 תִדְּעוּ אֲזִי כִי רִגְלְכֶם לֹא נִטְתָה
 זֹאת הִיא אֲשֶׁר לֹא כִחְדוּךָ יָדְעִים
 מִדּוֹר לְדוֹר נִחְלָה בְּיָדֶם הָיְתָה

20

25

30

- Jer. 48.11. Her perfume is not changed; as at this day,
so was it ever:
She retaineth the same fair form, she groweth
not dim.
Refrain, ye men, from being like foxes
Whose way is contrary to the king and his
law;
Cease from being head over them that from the
law stray far,
- Ezek. 19.2. And be a tail¹ to the lions' whelps which she
hath reared,
Which eat her bread in order to fight them
that wage war on her,²
That would do, every man, as his soul desireth,
Every man of whom goeth his own way, for
in truth,
- Jer. 31.28-29. The tooth that eateth sour grapes, that alone
is set on edge.
- Ezek. 18.2. But as for me, I will cleave to her, and my
soul shall hold fast
To her cords, and because of her it waiteth
for the Lord.
- Gen. 12.13. Truly she is my sister, and sheddeth sweetness
upon me,
The while I take pleasure in her, and she in me.
I have gloried all my life-long that she is my
sister,
- Gen. 12.13. And my soul liveth for her sake.

¹ See Ethics of the Fathers IV, 20.

² Note play on the word לחם.

- 35 רִיחָה בְּלִי נֹמֵר כְּזֶה הַיּוֹם כְּאֵז
תָּמִיד בְּעֵינָה עֲמָדָה לֹא כָהֵתָה
עֲזָבָה אָנוּשׁ מִהָיוֹת כְּשׁוֹעָלִים אֲשֶׁר
דֶּרֶכָם עַל־יָמְלֶךְ וְדָתוֹ עֲוֹתָה
כִּדְלָה הָיוֹתֶךָ עַל־דֶּרֶכֶיךָ דָּת לְרֹאשׁ
וְהָיָה זָנֹב גּוֹרֵי אֲרֵיוֹת רִבְתָּה
40 הַלֶּחֱמִים לַחֲמָה לֶלֶחֶם לַחֲמִים
לָהּ, לַעֲשׂוֹת כָּל־אִישׁ כִּנְפָשׁוֹ אֹתָהּ
כָּל־אִישׁ בְּדֶרֶכֹּךָ יִהְלֶךְ לוֹ כִּי אָמַת
שֶׁן אָכְלָה בִּסֹּר לְבָדָה קָהֵתָה
וְאֲנִי בְּזֹאת אֲחֻזִּיק וְחִבְלָה תֵּאָחֵז
45 נִפְשִׁי וְעַקֵּב זֹאת אֲדַנִּי קֹתָהּ
אֲמָנָם אֲחֻתִּי הִיא וְעָלִי גַעְמָה
עַתָּה בָּהּ אֲנִי אֲרָצָה וְהִיא כִּי רָצָתָה
אֲתַהַלֵּלָה מִדֵּי הָיוֹתִי כִּי אַחֹר־
50 תִּי הִיא וְנִפְשִׁי בַעֲבוּרָה חִיתָה:

68

THE BRIDE THAT LONGETH FOR THEE

She goeth out to meet Thee—the bride that
longeth for Thee.

Since the day she could no more supplicate
in Thy sanctuary, she hath pined for Thee.

She is abashed each time she would be going
up to the holy mount,

For she seeth that strangers go up, but not
she.

And she standeth afar off, worshipping toward
Thy Temple from every place whither she is
exiled.

The words of her entreaty she sendeth, an
offering to Thee,

While she hangeth her heart and her eyes
upon Thy throne.

Look Thou and listen and hear her cry:

She is calling in the bitterness of her heart and
her fainting soul.

68

כלה לך כלתה

רשות לשמחת תורה

|| — — — — — | — — — — — ||

יִצְאָה לְקַדְמָךְ כְּלָה לְךָ כָּלְתָה
מִיּוֹם אֲשֶׁר לֹא חָלְתָה קִדְשֶׁךָ חָלְתָה

הַשְׁתוֹמָמָה מִדִּי עָלְתָה לְהֵר קִדְשׁ
כִּי־רָאִתָּה זָרִים עָלוּ וְלֹא עָלְתָה

לְתַעֲמֹד רְחוֹק מִשְׁתַּחֲוֶה נֹכַח
הֵיכָלְךָ מִכָּל־מָקוֹם אֲשֶׁר גָּלְתָה

5

דִּבְרֵי תַחֲנוּנָה שְׁלָחָה לְךָ מִנְּחָה
לִבָּה וְעֵינֶיהָ מוֹל כְּסֹאֲךָ תָּלְתָה

הַשְׁקֵף וְהֶאֱזִינָה וּשְׁמַע לְשׁוֹעֲתָה
קִרְאָה בְּמֶר לִבָּה וּנְפֹשָׁה אֲשֶׁר כָּלְתָה:

10

69

UNTIL DAY AND NIGHT SHALL CEASE

(For rhymed version see page 167)

The sun and moon, these minister for ever;
The laws of day and night come never to an end.
Given as signs are they to Jacob's seed,
That they shall ever be a nation, that they
shall not be cut off.
If with the left hand He should thrust them
off, with the right hand doth He draw
them nigh.
Let them not say, " 'Tis desperate ", at the
time of their ruin;
Let them only believe they are eternal, and
that
They shall not cease until day and night shall
cease.

69

עד יום וליל ישבתו

— — — — —

שֶׁמֶשׁ וַיֵּרָח לְעוֹלָם שָׁרְתוּ
חֲקוֹת בַּיּוֹם וְלַיְלָה לֹא נִצְמְתוּ
הֵם נָתַנוּ אֲתוֹת לְזֶרַע יַעֲקֹב
לְהִיזוֹת לְעוֹלָם גּוֹי וְלֹא יִכָּרְתוּ
אִם בְּשִׁמְאֵל דּוֹחִם בְּיָמִין קָרְבָּם
אֶל יֹאמְרוּ נֹאֵשׁ בָּעֵת יִתְעַוְּתוּ
אֲדָּיָאמִינוּ כִּי לְעוֹלָם הֵם וְכִי
לֹא יִשְׁבְּתוּ עַד יוֹם וְלַיִל יִשְׁבְּתוּ:

5

70

O GOD, THY NAME

O God, Thy name! I will exalt Thee, and
 Thy righteousness I will not conceal.
 I have given ear, and I have trusted; I will
 not question, I will not prove:
 For how should a vessel of clay say unto its
 moulder, What doest Thou?
 I have sought Him, I have met Him—a tower
 of strength, a rock of trust—
 The radiant one, like shining light, unveiled,
 uncovered!

Praised be He and glorified, exalted and extolled!

The beauty of Thy glory and the strength
 of Thy hand the heavens declare,
 When they dawn and when they wane and
 when they bow their faces;
 And angels walk amid the stones of fire and
 water.

Isa. 57.19.

They testify to Thee, they thank Thee, Who
 createst the fruit of the lips,
 For Thou upholdest, and failest not—without
 arms, without hands—
 The depths and the heights, the Beings and
 the Throne.

Praised be He and glorified, exalted and extolled!

70

יה שמך ארוממך

רשות לקדיש

-----|-----

לא־אֶכְסֶה	וְצִדְקָתְךָ	אֲרוֹמְמֶךָ	יְהִי שִׁמְךָ	
וְלֹא־אֶנְסֶה	לֹא־אֶשְׂאֵל	וְהֶאֱמַנְתִּי	הֶאֱזַנְתִּי	
מִהֶתְעַשֶׂה	אֵלַי יֵצְרוּ	כָּלִי חָמַר	וְאֵיךְ יֹאמַר	
וְצוּר מַחְסֶה	לְמַגֵּד־לִעֵז	פְּנֹשְׁתִּיהוּ	דְּרִשְׁתִּיהוּ	
וְלֹא מִכְסֶה	כָּלִי מִסָּךְ	כְּאוֹר מְזֹהִיר	נְהַבְהִיר	5
וַיִּתְנַשֵּׂא:	וַיִּתְרוֹמֵם	וַיִּתְפָּאֵר	יִשְׁתַּבַּח	

שָׁמַיִם	מִסְפָּרִים הֵם	וְעֵז יָדְךָ	הִרְרָה כְּבוֹדְךָ	
אֶפְסִים	וְעַת שְׁחוֹתָם	וְעַת פְּנוֹתָם	בָּעַת עֲלוֹתָם	
אֲשֵׁר וּמִים	בְּתוֹךְ אֲבְנֵי	נְהַלְכִים	וּמִלְאָכִים	
שְׁפָתַיִם	בּוֹרֵא נִיב	וַיּוֹדוּךָ	יַעֲדוּךָ	10
וַיְדִים	כָּלִי זְרוּעַ	וְלֹא תִבֵּל	כִּי תִסְבֵּל	
וְהִכְפִּסָּא	וְהַחֲיוֹת	וְעֲלִיּוֹת	תַּחֲתִיּוֹת	
וַיִּתְנַשֵּׂא:	וַיִּתְרוֹמֵם	וַיִּתְפָּאֵר	יִשְׁתַּבַּח	

And who can utter the glory of Him who
 formed the clouds by His word?
 He liveth eternally, albeit hidden; in the
 highest heights His abode.
 And in His love for the son of His house,
 within his tent He set His presence,
 And granted vision to prophecy, to look
 toward His likeness.
 And there is no form and no measurement,
 and no end to the knowledge of Him;
 Only the vision of Him in the sight of
 His prophets is like a King high and
 exalted.¹

Praised be He and glorified, exalted and extolled!

The tale of mighty acts is beyond telling, and
 who can declare His praises?
 Happy is the man who is quick to perceive
 the strength of His great deeds,
 And stayeth himself upon God who upholdeth
 the universe in His arms,
 And proclaimeth His awe whate'er betide,
 and holdeth just His acts,
 And giveth thanks for all He doeth, since for
 His own sake are His doings,
 And since a terrible day of God cometh when
 there shall be judgment for all work.

Praised be He and glorified, exalted and extolled!

¹ The text is possibly defective here. The line is unlikely to have ended with a word giving practically the same sense as the last one of the refrain. See the last word in all the other verses.

ומי ימלל כבוד מחלל שחקים ב־ אמירתו
 חי עולם אשר נעלם בגבהי רום מעונותו
 15 וברצתו בכרבתו באהלו שֶׁת שכִּינֹתוֹ
 ושם מראות לנבואות להביט אל־ תמונתו
 ואין תבנית ואין תבנית ואין קץ ל־ תבונתו
 רק מראיו בעין נביאו כמלך רם ומתנשא
 ישתבח ויתפאר ויתרומם ויתנשא:

דבר גבורות בלי ספרות ומי יספר תהלותיו
 20 אשרי איש אשר יחיש להפיר עוֹ גדלותיו
 ויסמך באל תמך עולם על־ זרועותיו
 ויעריצו שוב ורצוא ויצדיק דין עלילותיו
 ויודה על אשר פֶּעַל כי למענו פעלותיו
 וכי ישיוס לאל איוס ודין על־כל־ המעשה
 ישתבח ויתפאר ויתרומם ויתנשא:

Consider deeply and prepare thyself and re-
 flect on thine own secret,
 And examine what thou art and whence thine
 origin,
 Who set thee up, who gave thee understanding,
 whose power moveth thee;
 And look unto the mighty acts of God and
 waken the glory in thee.
 Search out His works, only upon Himself
 put not forth thine hand
 When thou seekest the end and the beginning,
 the too wonderful, the deeply hid.

Job 1,12.

Ben Sira 3,21-22.

Hagigah 13a.

Praised be He and glorified, exalted and extolled!

בְּסוֹדֶךָ	וְהִתְבּוֹנֵן	וְהִכּוֹנֵן	הַשְׁתּוֹנֵן ²⁵
יְסוֹדֶךָ	וּמַאֲיֵן	מָה אַתָּה	וְהִבְטָתָּ
יְנִידֶךָ	וְכַח מִי	וּמִי הִבִּינֶךָ	וּמִי הִבִּינֶךָ
בְּבוֹדֶךָ	וְהַעֲיָרָה	גְּבוּרוֹת אֵל	וְהִבֵּט אֵל
יָדֶךָ	אֶל־תִּשְׁלַח	רַק אֵלָיו	חֶקֶר פָּעֲלָיו
וּבִמְכֻסָּה	בְּמִפְלֵא	בְּסוֹף וּבְרֹאשׁ	כִּי תִדְרֹשׁ ³⁰
וַיִּתְנַשֵּׂא:	וַיִּתְרוֹמֵם	וַיִּתְפָּאֵר	יִשְׁתַּבַּח

71

THOUGH I SIT IN DARKNESS

Ps. 120,5. O silent Dove,¹ pour out thy whispered prayer,
 Stricken amid the tents of Meshekh;
 And lift up thy soul unto God—
 Thy banner, thy chariot and thy horseman—
 Who kindleth the light of thy sun:
 Isa. 45,7. *Who formeth light and createth darkness.*

To the Whole He called with His word,
 And it arose in a moment, at His bidding,
 To show unto all the strength of His glory
 In the world which, no longer void, He had
 formed,
 What time, from the east, unto His light
 Ex. 10,21. *He called and moved the darkness.*

And the host of His heavens heard
 The word: "Let there be Light"; and it
 was known
 That there is a Rock by whom are cleft

¹ See heading of Ps. 56.

71

כי אשב בחשך

יוצר

יוֹנֵת אֶלֶם צָקִי לַחֲשֹׁךְ
הַלּוֹמָה בְּתוֹךְ מִשְׁכְּנֵי־מָשָׁךְ
וְשֹׁאֵי לְאֵלוֹהַ נְפִשָׁךְ
דִּגְלָךְ רַב־כֹּבֵד וּפְרָשָׁךְ
הַמְזֻרִיחַ אוֹר שְׁמֶשְׁךְ
יוֹצֵר אוֹר וּבוֹרֵא חֲשֹׁךְ:

5

לְכָל קָרָא בְּמֵאמְרוֹ
וְעָמַד רָנַע לְפִי דְבָרוֹ
לְהִרְאוֹת לְכָל עוֹ יִקְרוֹ
בְּעוֹלָם לֹא־תִהְיֶה יִצְרוֹ
עַת מִמְזִיחַ לְאוֹרוֹ
קָרָא, וַיִּמָּשׁ חֲשֹׁךְ:

10

וַיִּצְבֵּא שְׁחָקָיו שְׁמָעוּ
אָמַר יְהִי אוֹר, וַיִּנְדָּעוּ
כִּי יֵשׁ צוֹר, בּוֹ נִבְקָעוּ

15

- Job 38,6. The clouds, and the corner-stones laid.
 And they gave thanks to their Maker, since
 they knew
 Ecc. 2,13. *The excellency of light over darkness.*

So will He yet light up my gloom,
 And uphold him who raiseth my fallen estate,
 And make the light of mine assembly shine
 forth.

- Then the chosen one yet shall boast herself:
 "Behold the light of the Rock of my praise
 Micah 7,8. *Is mine, though I sit in darkness"*¹

¹ In the acrostic יהודה לוי the customary ה of הלווי is missing.

שִׁחָקִים, וּפְנוֹת הַמִּבְעֵר
וְהוֹדוּ לְיוֹצְרָם וַיִּדְעוּ
יְתֵרוֹן אֹר מִן־הַחֹשֶׁךְ:

יָאִיר בֶּן עֹד אֶפְלָתִי
וַיִּסְמֹךְ לְקוֹמָם נִפְלָתִי
וַיִּזְרִיחַ אֹר קִהְלָתִי
וַתִּתְהַלֵּל עֹד סִגְלָתִי
הִנֵּה אֹר צֹר תִּהְלָתִי
לִי, בִּי־אֵשֶׁב בַּחֹשֶׁךְ:

72

NOW COMETH THE LIGHT

- Ps. 76.5. Together in Thy light, O God resplendent,
 Ps. 36.10. *Do we see light!*
- Isa. 9, 1. The people that walked in darkness—
 Their hope¹ how long deferred!—
- Gen. 49.17,19. While biting sin still troopeth at their heel,
 Isa. 18.4. Upon them, like clear heat in sunshine,
 Job 38.19. *Shall dwell the light.*
- With veil on the uncovered head,
 With glory in place of rent apparel,
 Ps. 97.11. Wilt Thou clothe them; the light, once sown,
 make manifest
 Again, as Thou hast said: "Let there be light,
 Gen. 1.3. *And there was light."*
- Thy banner, over them whose knees stumble,
 Upraise, and clear the way before them
 Malachi 3.1. By an Angel; and Thou wilt bless
 The seed of the upright, what time Thou
 makest light²
 Job 24.13. *Of them that rebel against the light.*

¹ I have followed S. D. Luzzatto and Brody in their pointing of שְׁכָרוֹ "his hope", although שְׁכָרוֹ is also possible in the sense of long drawn out calamity.

² This is an attempt to reproduce the play on words continually taking place in the Hebrew rhymes.

72

כי בא אור

מאורה

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נראה-אור:

יחד באורך אל נאור

העם אשר הלך חשך

שברו עדיאן ימשך

יגוד עקבו חטא נשך

ישכך-אור:

עליו כחם צח עלי-אור

5

וצניף עלי-ראש פרוע

ויקר מקום סות קרוע

תלבש, וגל אור זרוע

ויהי-אור:

שנית, כמאמרך יהי אור

10 דגלך עלי כשלי ברך

הרם, ולפניהם דרך

פנה במלאך, ותברך

זרע ישרים, יום תאור

מרד-אור:

- Job 7,2. While he moaneth like a servant panting after
the shade,
Do Thou lay the majesty of Thy salvation
upon him;
And cry: "How long, O sluggard,
Wilt thou sleep in the house of darkness?
Arise, shine!
Isa. 60,1. *Now cometh the light!*"
- Zech. 4,7. "Grace, grace," proclaim; and set up two rows
Zech.4,3,11-14. Of olive trees for kindling the lights,
And they shall serve for lamps—
Their oil within the shrine of God resplendent,
*For the Light!*¹

¹ This verse may possibly be an interpolation to adapt the poem to Hanukah. The acrostic חוק in addition to יהודה is rare with this poet.

הוֹמָה כְּעֶבֶד יִשְׂאֵף צַל

הוֹד יִשְׁעֶךָ עָלָיו הֶאֱצִל 15

וְקָרָא עָדִי מְתִי עֲצִל

תִּשְׁכַּב בְּבֵית חֶשֶׁךְ? קוֹם אוֹר

כִּי־בָא אוֹר:

חֵן חֵן קָרָא, וְשָׁתִי שׁוֹרוֹת

זֵתִים לְהָאִיר הַנֵּרוֹת

קוֹמִים, וְהָיוּ לְמֵאוֹרוֹת

שִׁמְנִים בְּמִקְדָּשׁ אֵל נֶאֱוֹר 20

לְמֵאוֹר:

73

GOD IN ALL

(For rhymed version see page 168)

Lord, where shall I find Thee?
High and hidden is Thy place;
And where shall I not find Thee?
The world is full of Thy glory.
Found in the innermost being,
He set up the ends of the earth:
The refuge for the near,
The trust for those far off.
Thou dwellest amid the Cherubim,
Thou abidest in the clouds;
Thou art praised by Thine hosts
Yet art raised above their praise.
The whirling worlds cannot contain Thee;
How then the chambers of a temple?
And though Thou, be uplifted over them
Upon a throne high and exalted,
Yet art Thou near to them,
Of their very spirit and their flesh.
Their own mouth testifieth for them
That Thou alone art their Creator.
Who shall not fear Thee
Since the yoke of Thy kingdom is their yoke?
Or who shall not call to Thee
Since Thou givest them their food?
I have sought Thy nearness,
With all my heart have I called Thee,

73

כבודך מלא עולם

אופן לשמחת תורה

מקומך נעלה ונעלם
כבודך מלא עולם:

יְהי אֱנֹכָה אֲמֻצָאךָ
וְאֵנֹכָה לֹא אֲמֻצָאךָ

אֶפְסֵי־אֶרֶץ הַקִּים
הַמְבֹטָח לְרַחֲקִים
אֶתָּה שֹׁכֵן שְׁחָקִים

הַנִּמְצָא בַקְרָבִים
הַמְשֻׁבָּב לְקִרְבִּים
אֶתָּה יֹשֵׁב בְּרוּבִים

5

וְאַתָּה עַל־רֹאשׁ מַהֲלָלִים
אָף בִּיחְדָּרֵי אוֹלָם:

תַּתְּהַלֵּל בְּצִבְאוֹךָ
וְלִגְלוֹל לֹא־יִשְׁאַךְ

עַל־כֵּם נִשְׂא וָרֵם
מְרוֹחֵם וּמִבְשָׁרֵם
כִּי־אֵין בְּלִתֶּךָ יֶאֱרֹם

וּבְהַנְשָׂאוֹךָ עַל־יָהֶם
אֶתָּה קְרוֹב אֶל־יָהֶם
פִּיָּהֶם יַעֲיֵד בָּהֶם

10

וְעַל מַלְכוּתֶךָ עָלָם
וְאַתָּה נוֹתֵן אֲכָלָם:

מִי־זָה לֹא יִרְאַךָ
אוֹ מִי לֹא יִקְרָאךָ

בְּכָל־לִבִּי קִרְאתִיךָ

דְּרִשְׁתִּי קִרְבְּתֶךָ

And going out to meet Thee
I found Thee coming toward me,
Even as, in the wonder of Thy might,
In the sanctuary I have beheld Thee.
Who shall say he hath not seen Thee?—
Lo, the heavens and their hosts
Declare the fear of Thee
Though their voice be not heard.

Doth then, in very truth,
God dwell with man?
What can he think—every one that thinketh,
Whose foundation is in the dust—
Since Thou art holy, dwelling
Amid their praises and their glory?
Angels adore Thy wonder,
Standing in the everlasting height;
Over their heads is Thy throne,
And Thou upholdest them all!

לִקְרָאתִי מִצְאָתִיךָ
בְּקֶדֶשׁ חַיִּיתִיךָ

וּבִצְאָתִי לִקְרָאתִיךָ
וּבִפְלֹאִי גְבוּרָתִיךָ

15

הֵן שָׁמַיִם וְחַיִּלָם
בְּלִי נִשְׁמָע קוֹלָם:

מִי יֹאמֶר לֹא־רָאָךְ
יְגִידוּ מוֹרָאָךְ

אֱלֹהִים אֶתְהַאָדָם
אֲשֶׁר בְּעֶפְרַיִם יְסוֹדָם
תְּהַלּוֹתָם וּכְבוֹדָם

הָאֱמֹנִים כִּי־יֵשֶׁב
וּמַה־יִּחְשַׁב כָּל־חֲשֹׁב
וְאַתָּה קְדוֹשׁ יוֹשֵׁב

20

הָעֲמֻדוֹת בְּרוֹם עוֹלָם
וְאַתָּה נִשְׂא כָלָם:

חַיּוֹת יוֹדוּ פִּלְאָךְ
עַל־רֹאשֵׁיהֶם כְּסֹאָךְ

74

ELIJAH AND ELISHAH

Our portents linger—
Where is the God of Elijah?¹

The son who hearkeneth unto His words,
Crying of violence out of his sorrows,
Saith, Where is the Rock and His Names?²
A thousand years He hath not answered him.³

The Tishbite decreed for Ephraim,
And closed up the heavens;
At his word came fire and water down;
On Mount Carmel—there he proved Him.

I Kings 18.

I Kings 17, 10-16. He spake of the jar and the cruse,
And therein set a blessing flowering;

I Kings 17, 17-24. He restored the dead from the pit—
Who hath heard such things and who hath
seen them?

II Kings 1, 9-14. He caused the burning of the captains and
their fifties;
He fasted forty days with their nights;

¹ See Mal. 3, 23.

² Another rendering may possibly be שמותיו for שמויות.
See Ps. 61, 7.

³ Jehudah Halevi lived about 1000 years after the
destruction.

74

אֵיה אֱלֹהֵי אֱלִיהוּ

הבדלה

אֲתוֹתֵינוּ הִתְמַהֵּמָהוּ
 אֵיה אֱלֹהֵי אֱלִיהוּ
 בֶּן שֹׁמֵעַ אֶל־אֲמֵרוֹתָיו
 צִעַק חָמֶס מִצְרוֹתָיו
 אָמַר אֵיה צוּר וּשְׁמוֹתָיו
 אֶלֶף שָׁנִים לֹא עָנָהוּ.
 נִזְרַחַשְׁבִּי עַל־אֲפָרַיִם
 וַיַּעֲזַר אֶת־הַשָּׁמַיִם
 וַעֲלִפּוֹ יָרְדוּ אֵשׁ וָמָיִם
 הִר הַכֶּרֶמֶל שֵׁם נִסָּהוּ.
 דִּבֶּר עַל־כֹּד עַם־צַפְחָת
 וּבִרְכָה שֵׁם בָּם פִּרְחָת
 הָשִׁיב הַמָּת מִן־הַשַּׁחַת
 מִי־שָׁמַע זֶה, וּמִי רָאָהוּ
 הִבְעִיר שָׁרִים וַחֲמִשִּׁיהֶם
 צָם אַרְבָּעִים עַם־אֲמִשִּׁיהֶם

5

10

15

I Kings 17,4-6. The ravens assembled as though called together
To give him his food.

And when he went up on high in a whirlwind,
And in a burning chariot of fire,
II Kings 2,12 Then turned Elisha, bitterly crying:
"My father, my father!" but he answered
him not.

Job 38,30. The floods of Jordan were congealed,
II Sam. 22,37. So that their feet slipped not;
Ps. 18,37. Also for Elisha stood they up—
They that looked on him saw and were amazed.

Those watching for the signs foretold—
How long, until they see the wondrous
happenings
When these marvels are wrought before them,
The work of the Lord which is terrible.¹

¹ The alphabet in acrostic reaches only to the letter ן.

נוסדו ערבים למבקשיהם

לתת לחמו, וינהו.

ובעת עלה רום בסערה

ובמרקבת אש בערה

20

ואלישע שב צעק מרה

אבי אבי, ולא ענהו.

זרמי ירדן התלכדו

עד קרסליו לא מעדו

גם לאלישע בן עמרו

25

צפיו ראו ויתמהו.

חוכי אתות הנבאות

מתי יחזו הנזראות

בעשות נגדם הנפלאות

מעשה יי כינורא הוא.

30

75

MY HEART SEETH THEE

My thoughts awaken me with Thy name,
And set Thy mercies before me.

They teach me of the soul Thou hast formed,
Bound up within me;—it is wonderful in mine
eyes!

And my heart seeth Thee and hath faith in
Thee
As though it had stood by at Sinai.

I have sought Thee in my visions, and there
passed
Thy glory by me, descending in my clouds.

My musings have roused me from my couch
To bless Thy glorious Name, O Lord.

75

ולבי ראך

רשות

|| --- ◯ | --- --- ◯ | --- --- ◯

יְעִירוּנִי בְשִׁמְךָ רַעֲיוֹנִי
וַיְשִׁימוּ חֲסָדֶיךָ לִפְנֵי

הַבִּינוּנִי דְבַר נֶפֶשׁ יִצְרָתְךָ
קְשׁוּרָה בִּי וְהִיא נִפְלְאֶת בְּעֵינִי

וְלִבִּי רָאָךְ וַיֵּאֱמַן בְּךָ
כִּאֱלוֹ מַעֲמֵד הָיָה בְּסִינִי

5

דְּרִשְׁתִּיךָ בְּחִזְיוֹנִי וְעָבַר
בְּבוֹדֶךָ בִּי וַיֵּרֶד בְּעֵגְנִי

הַקִּימוּנִי שְׁעִיפִי מִיָּצוּעִי
לְבָרֶךְ שֵׁם כְּבוֹדֶךָ אֲדֹנָי:

10

76

A NEW SONG

(For rhymed version see page 170)

The day the depths were turned into dry land,
A new song sang the redeemed.

That day Thou wast honoured of the foe, and
wast precious unto me,

And didst lay for Thyself a foundation of
strength from the mouths of sucklings.¹

Thou didst sink in deceit the feet of the
daughter of the Anamim²,

Cant. 7.1-2. But the steps of the Shulamite were beautiful
in sandals.

And all that see me shall sing, when they
look upon mine honour:³

Deut. 32.31. "There is none like the God of Jeshurun"—even
though our foes be the judges.

So wilt Thou raise my banners over those that
are left,

And gather them that are scattered as though
gathering ears of corn.

¹ This stanza is omitted in Heidenheim's Maḥzor, the opening ' being taken as the first letter of the acrostic. Brody opens the acrostic with the second '.

² Mentioned among the sons of Mizraim. See Gen. 10.13.

³ Thus Brody's reading; בעת הודי ישורון וכל רואי ישורון. Heidenheim reads: וכל רואי ישורון בבית הודי ישורון, which seems less probable. (See rhymed version).

76

שירה חדשה

נאולה לפסח

-----|-----

נְהַפְּכוּ מִצּוֹלִים	יוֹם לִיבָשָׁה
שִׁבְחוּ גֵּאוּלִים:	שִׁירָה חֲדָשָׁה

וְאֵלֵי נְחֻמָּה	יוֹם בָּצָר וְנִכְבְּדָה
מִפִּי עוֹלָלִים:	וְלֶךְ עַז יִסְדָּה

רִגְלֵי בַת־עֲנָמִית	5 הִטְבַּעְתָּ בְּתִרְמִית
יָפוּ בְּנֻעָלִים:	וּפַעַמִי שׁוֹלְמִית

בָּעֵת הַזֹּרֵי יִשׁוּרוֹן	וְכָל־רְאִי יִשִּׁירוֹן
וְאֵיבֵינוּ פְּלִילִים:	אֵין בָּאֵל יִשְׁרוֹן

עַל־הַנְּשָׂאִרִים	7 רִגְלֵי כֵן תָּרִים
כְּמִלְקֵט שִׁבְלִים:	10 וְתִלְקֵט פְּזוּרִים

They that come unto Thee within the covenant
 of Thy seal,
 They that from the birth are consecrated to
 Thy name—

They show¹ their sign unto all that see them,
 And on the corners of their garment they make
 fringes.

For whom is this one inscribed? Discern now
 the truth:

Gen. 38,25.

Whose are the signet and the threads of blue?—

Ah, turn again to consecrate her, and cast her
 out no more;

Cant. 2,17.

And let the light of her sun arise, and the
 shadows flee away.

The belovèd exalt Thee; with song they come
 before thee:

Ex. 15,11.

“Who is like unto Thee, O Lord, among the
 mighty?”

¹ Brody: הָרָאוּ; Heidenheim reads הִרְאָה. (Seerhymed version).

בְּבִרְיַת חֲתָמָךְ	הַבָּאִים עִמָּךְ
הֵם נִמְלִים:	וּמִבְטָן לְשִׁמְךָ
לְכָל־רֹאֵה אוֹתָם	הִרְאוּ אֹתָם
יַעֲשׂוּ גִדְלִים:	וְעַל־כִּנְפֵי כְסוּתָם
הַכָּרִנָּא דְּבֵר אֲמַת	לְמִי זֹאת נִרְשָׁמַת ¹⁵
וְהַפְתִּילִים:	לְמִי הַחֲתָמַת
וְאַל־תּוֹסֵף לְגִרְשָׁהּ	וְשׁוּב שְׁנִית לְמַדְשָׁהּ
וְנָסוּ הַצִּלָּלִים:	וְהַעֲלָה אוֹר שְׁמֶשָׁהּ
בְּשִׁירָה קִדְמוֹךְ	יְדִידִים רוֹמְמוֹךְ
אֲדָנִי בָּאֵלִים:	מִרְכֻמָּכָה ²⁰

77

SABBATH PEACE

To love of thee I drink my cup—

Peace to thee, peace, O Seventh Day!

Job 7.4.

Gen. 29,20.

Six days of work are like thy slaves,
While toiling through them, full of restlessness,
All of them seem to me but as a few days,
For the love I have to thee, O day of my delight!

I go forth on the first day to do my work;
To set in order the next Sabbath day's array:
For God hath placed the blessing there:
Thou alone art my portion for all my toil.

The lamp for my holy day is from the light of
mine Holy One;
The sun and stars are jealous of my sun.
What care I for the second day or the third?
Let the fourth day hide his lights—

77

שלום לך יום השביעי

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על־אהבתך	אשתה גביעי
שלום לך שלום	יום השביעי:

ששת ימי מעשה	לך כעבדים	
אם־אעבד בהם	אשבע נדדים	
כלם בעיני הם	ימים אחדים	5
מאהבתי בך	יום שעשועי:	

אצא ביום ראשון	לעשות מלאכה	
לערך ליום שבת	המערכה	
כי האלהים שם	שם הברכה	
אתה לבד חלקי	מכל־יגיעי:	10

מאור ליום קדשי	מאור קדשי
שמש וכוכבים	קנאו לשמשי
מה־לי ליום שני	או לשלישי
יסתיר מארותיו	יום הרביעי:

I hear a herald of good tidings from the fifth
day forth:
To-morrow cometh fresh life for my soul!
The morning for my labour, the evening for
my freedom;
I shall be summoned to the table of my King,
my Shepherd!

I find upon the sixth day my soul rejoicing,
For there draweth nigh to me the time of rest;
Albeit I go about, a wanderer, to find relief,
At even I forget all my weariness and wander-
ing.

How sweet to me the time between the lights—
To see the face of Sabbath, with mien renewed!
O come with apples, bring ye many raisin
cakes—
This is the day of my rest, this my love, my
friend.

I will sing to thee, O Sabbath, songs of love;
So it befitteth thee; for thou art a day of
enjoyments,
A day of pleasures, yea, of banquets three,
Pleasure at my table, pleasure of my couch.

15 אֲשַׁמַּע מִבֶּשֶׁר טוֹב מִיּוֹם חֲמִישִׁי
 כִּי־מָחָרֶת יִהְיֶה נֶפֶשׁ לְנַפְשִׁי
 בָּקָר לַעֲבֹדָתִי עָרֵב לַחֲפָשִׁי
 קְרוּא אֵלַי שְׁלַחַן מִלְכִּי וְרוּעִי:

20 אֲמַצָּא בְיוֹם שְׁשִׁי נֶפֶשׁ שְׂמֵחָה
 כִּי־קָרְבָה אֵלַי עֵת הַמְנוּחָה
 אִם נֶעַ וְנָד אֶלֶךְ לְמַצֵּא רוּחָה
 עָרֵב וְאֶשְׂכַּח כָּל־ נוֹדִי וְנוּעִי:

25 מִהֲנַעֲמָה לִי עַתָּה בֵּין הַשְּׂמֻשׁוֹת
 לִרְאוֹת פָּנַי שַׁבָּת פָּנִים חֲדָשׁוֹת
 בָּאוּ בְּתַפּוּחִים הִרְבּוּ אֲשִׁישׁוֹת
 זֶה יוֹם מְנוּחִי זֶה דּוֹדִי וְרַעִי:

30 אֲשִׁיר לָךְ שַׁבָּת שִׁירֵי יִדִּידוֹת
 כִּי־אַתָּה לָךְ כִּי אֵת יוֹם חֲמֻדוֹת
 יוֹם תַּעֲנוּגִים גַּם שְׁלֹשׁ סְעוּדוֹת
 תַּעֲנוּג לְשִׁלְחָנִי תַּעֲנוּג יְצוּעִי:

78

A CAMPING PLACE

Fair and good it is to hold a camping place
within Thine house,
For the people in whose midst Thy name doth
rest;

That Name whose dwelling is the infinite space—
though He

Isa. 57,15; 53,7. Is found within the contrite heart and with
the humble man.

And heaven's heights cannot contain Him,
even though
He came down upon Sinai and abode in a bush.

His way is very near and it is very far,
For all that He doeth is for the sake of all
that is, and for His own sake.

Lo, upon my heart is a thought from my God;
Yea, also upon my tongue is an answer from
the Lord.

78

בביתך מחנה

רשות

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יָפָה וטוֹב לֵאחֹז בְּבֵיתְךָ מַחֲנֶה
לְעַם אֲשֶׁר שָׁמַךְ בְּקֶרֶבָם יַחֲנֶה

הַשֵּׁם אֲשֶׁר שָׁכְנוּ בְרוֹם עוֹלָם וְהוּא
נִמְצָא בְּלֵב דָּכָא וְעַם אִישׁ נִעְנֶה

וְשָׁמִי מְרוֹמִים לֹא יִכִּילוּהוּ וְאִם
יֵרֵד עָלַי סִינִי וְשָׁכֵן בְּסִנִּי

5

דִּרְכּוֹ מֵאֵד קָרְבָה וְלִמְאֵד רְחֻקָה
כִּי כָל אֲשֶׁר פָּעַל לִישׁ וְלִמְעָנָה

הֵן עַל-לִבִּי מֵאֱלֹהֵי מַחֲשָׁב
וְעַל-לִשׁוֹנִי מֵאֲדָנִי מַעֲנָה:

10

79

NATURE AND LAW¹

(For rhymed version see page 172)

The words of God are pure; they are more
 precious than rubies;
 They are wrapped up in hearts, they are
 bound up in souls.
 Weary are all words with fervent pursuit after
 His praises,
 For what hath one of numbered days to do
 with His infinite eternities?
 As clouds above the dust, so high above him
 are God's ways.
 How can understanding that is deficient and
 reason that is cut short
 Grasp the ways of might, the high, the im-
 pregnable?
 Be silent before Him, each that speaketh of Him,
 and perish his thought!
 Only about His works let him frame song, let
 him ply his tongue;
 Yea, concerning the law of His mouth let him
 lift his voice and make loud his throat.²

¹ Referred to by Zunz as a *Piyut* for the 1st day of Pentecost. It occurs in the Avignon ritual and others.

² The liturgies read these two lines thus:

אך במפעליו יחבר קול וירחיב את גרונו
 ובדברי שיר יגבר פיו ויאריך את לשונו.

See rhymed version.

79

אמרות האל טהרות

מאורה

— — — — —

מפנינים הם יקרות

אמרות האל טהרות

בנפשות הם קשרות:

בלבבות הם צררות

מדלק אחר שבחיו

יגעו כל־הדברים

אחרי נצח נצחיו

מהלך־בדמים ספורים

גבהו מנו ארחיו

בשחקים מעפרים

5

ותבונות הקצרות

מהל־דעות החסרות

הגבהת הבצרות:

לאחזו דרכי גבורות

בו, ואבד רעיונו

הם לפניו כל־מדבר

שיר ויאריך את־לשונו

אך במפעליו יחבר

קול וירם את־גרונו

גם בתורת פיו יגבר

10

Tongues be giving forth speech, extolling,
crowning;
Souls be glorifying, now to praise, and now to
teach.¹

Micah 6,6. But wherewith shall I bow down and be worthy
to come before the Lord?²

Ps. 42,5. Shall I lead the procession to the house of God
with calves for mine offering?

Will He say: I will deliver them from the
grave; I will be a father to My children?

All the lands, behold, are alien;³ so that one
cannot bring an offering that is pure;
O build the chiefest city;⁴ be Thou pleased as
with oblation from her courts.

Isa. 19,6. Emptied is wisdom and dried up from the
hearts of Kalkol and Darda:⁵

All that they have known⁶ and thought
is not as He thinketh and knoweth.

His works are too strong, too many, for the
searching out of wisdom and reason.

His untold marvels, day by day, multiplying
and bearing fruit—

Ps. 71,15. These give unceasingly songs to Him, knowing
not their numbers.⁷

¹ The liturgies read here: **בין להבין ולהורות**.

² " " " " **ואדבר לאדני**.

³ " " " " **הן ארצות כל לזרות ..**

⁴ " " " " **חבנה ראשית עירם**.

⁵ Wise men of the east. See I Kings 5,11.

⁶ The liturgies read **ידעו** for **יזמו**.

⁷ " " " **ספורות** for **סדורות**.

מַעֲרִיצוֹת מַעֲטִירוֹת	הַלְשָׁנוֹת מַאֲמִירוֹת
בֵּין לַהֲוֹדוֹת בֵּין לַהֲוֹרוֹת:	הַנְּשָׁמוֹת מַאֲדִירוֹת

וּבָמָּה אֶכֶף אֶקְדֶּם אֲזַכֶּה לִפְנֵי אֲדֹנִי

בֵּית אֱלֹהִים הָאֲדָדִים

בַּעֲגָלִים קָרַבְנִי

מִשְׁאוֹל יֹאמֶר וְאֶפְדֶּם

אֲהִיָּה כָאֵב לְבָנִי

15

כָּל־אֲרָצוֹת הֵן לְזָרוֹת מִבְּלֵי הַקָּרִיב טְהוֹרוֹת

תִּבְנֶה רֹאשׁ הָעֵירוֹת

תַּחֲפוֹץ שֵׁי בַּעֲזָרוֹת:

יִדְּלֻ חֲכָמוֹת וְחָרְבוּ מִלֵּב בְּכָל וּדְרִיעַ

כָּל אֲשֶׁר יִדְּעוּ וְחָשְׁבוּ

לֹא כִמוֹ חֶשֶׁב וַיִּדַּע

מַעֲשֵׂיו עָצְמוֹ וְרָבוּ

מִחֶקֶר חֲכָמָה וּמִדַּע

20

נִפְלְאוֹתָיו לֹא סְפוּרוֹת יוֹם לִיוֹם רַבּוֹת וּפְרוֹת

יִתְּנוּ תְּמִיד זְמָרוֹת

לוֹ, וְלֹא יִדְּעוּ סְפָרוֹת:

Behold clear witnesses are Thine: they fill
every mountain and hill;
For upon every creature's form there is of God
a seal and a token,
And the shining of all the lights—the shining
of seven for seven.

Even as He made of the seven lamps seven
constellations,
So maketh He men's eyes luminaries to look
upon the Light.

הא־לֹךְ עֲדִים בְּרוּרִים מִלֹּאן כָּל־הָר וְגִבֵּעַ
כִּי בְכָל־צוּרוֹת יְצוּרִים יֵשׁ לֵאל חוֹתֶם וְטִבֵּעַ
זִהְרֵי כָל־הַמְּאֹרִים זִהְרֵי שֶׁבַע לְשֶׁבַע

25

בְּאֶשֶׁר שֶׁבַע מְאֹרוֹת שֵׁם לְשֶׁבַע הַמְּנֹרוֹת
שֵׁם לְעֵינַיִם מְאִירוֹת לְחִזּוֹת אֶת־הַמְּאֹרוֹת:

80

SLEEPER WITH HEART AWAKE

(For rhymed version see page 174)

O Sleeper, with heart awake, burning and
tempest-tossed,
Go forth now and shake thyself, and walk in
the light of My face.

Num. 24,17. Arise, ride on and prosper: there shall come
forth a star for thee,
And he who lay down in the dungeon shall
go up to the summit of Sinai.

Let not their soul exult which say: Condemned
Is Zion; for lo! My heart is there, and Mine
eyes are there.

I reveal Me and I hide Me; I am angry, I am
appeased;
Who shall have pity upon my children except-
ing I myself?

80

ישן ולבו ער

רשות

בוֹעֵר וּמְשַׁתְּעֵר
וּלְכָה בְּאוֹר פָּנַי

יֵשֶׁן וְלִבּוֹ עֵר
צֹאֵנָה וְהִנֵּיעֵר

דֶּרֶךְ לֵךְ כּוֹכֵב
עָלָה לְרֹאשׁ סִינַי

קוֹמָה צָלַח וְרָכַב
וְאֲשֶׁר בְּבוֹר שָׁכַב

הָאֲמָרִים תֹּאשֵׁם
לִבִּי וְשֵׁם עֵינַי

אֶל־תַּעֲלוּ נַפְשָׁם 5
צִיּוֹן וְהִנֵּה שֵׁם

אֶקְצֹף וְאֶעֱתֵר
מִנִּי עָלַי בְּנִי:

אֲנֹל וְאֶסְתֵּר
מִי יִחַמַּל יוֹתֵר

RHYMED TRANSLATIONS

2

ODE TO ZION

Zion, wilt thou not ask if peace's wing
Shadows the captives that ensue thy peace,
Left lonely from thine ancient shepherding?

Lo! west and east and north and south—
world-wide—
All those from far and near, without sur-
cease,
Salute thee: Peace and Peace from every side;

And Peace from him that from the captive's
fount
Of tears, is giving his like Hermon's dew,
And longing but to shed them on thy mount.

I with the jackal's wail have mourned thee
long,
But dreaming of thine own restored anew
I am a harp to sound for thee thy song.

My heart to Bethel sorely yearneth yet,
Peniel and Mahanaim; yea, where'er
In holy concourse all thy pure ones met.

There the Shekhinah dwelt; to thee was given
Thy Maker's Presence when He opened there
The gates of thee toward the gates of Heaven.

And only glory from the Lord was thine
For light; and moon and stars and sunshine
waned,

Nor gave more light unto thy light divine.

O I would choose but for my soul to pour
Itself where then the Spirit of God remained
Outpoured upon thy chosen ones of yore.

Thou art the royal house; thou art the throne
Of God; and how come slaves to sit at last
Upon the thrones which were thy lords' alone?

Would I were wandering in those places dear
Where God revealed Himself in ages past,
Showing His light to messenger and seer!

And who will make me wings that I may fly,
That I may take my broken heart away
And lay its ruins where thy ruins lie?

Prostrate upon thine earth, I fain would thrust
Myself, delighting in thy stones, and lay
Exceeding tender hold upon thy dust.

Yea, more, at Hebron, by the tombs in her
Of mine own fathers, I would stand and gaze
In wonder at thy chosen sepulchre;

And pass into thy forest and incline
To Carmel, and would stand in Gilead's ways
And marvel at that distant mountain thine—¹

Thy Mount Abarim and thy Mountain Hor,
There where the two great luminaries sleep
Which were thy teachers and thy lights before.

The life of souls thine air is; yea, and thou
Hast purest myrrh for grains of dust; and
deep
With honey from the comb thy rivers flow.

Sweet to my soul 'twould be to wander bare
And go unshod in places waxen waste—
Desolate since thine oracles were there;

Where thine Ark rested, hidden in thine heart,
And where, within, thy Cherubim were
placed
Which in thine inmost chambers dwelt apart.

I will cut off and cast away my crown
Of locks, and curse the season which pro-
faned
In unclean land the crowns which were thine
own.

¹ See note in prose version.

How shall it any more be sweet to me
To eat or drink, while dogs all unrestrained
Thy tender whelps devouring I must see?

Or how shall light of day at all be sweet
Unto mine eyes, while still I see them killed—
Thine eagles—caught in ravens' mouths for
meat?

O cup of sorrow! gently! let thy stress
Desist a little! for my reins are filled
Already, and my soul with bitterness.

I, calling back Oholah's memory,
Drink thine hot poison; and remembering
Oholibah, I drain the dregs of thee.

Zion! O perfect in thy beauty! found
With love bound up, with grace encompass-
ing,
With thy soul thy companions' souls are
bound:

They that rejoice at thy tranquillity,
And mourn the wasteness of thine overthrow
And weep at thy destruction bitterly;

They from the captive's pit, each one that
waits

Panting towards thee; all they bending low,
Each one from his own place, towards thy
gates;

The flocks of all thy multitudes of old
That, sent from mount to hill in scattered
flight,
Have yet forgotten nevermore thy fold;

That take fast, clinging hold upon thy skirt,
Striving to grasp the palm-boughs on thine
height,
To come to thee at last with strength begirt.

Shinar and Pathros—nay, can these compare
With thee in state? And can thy purity,
And can thy light be like the vain things
there?

And thine anointed—who among their throng
Compareth? Likened unto whom shall be
Levites and seers and singers of thy song?

Lo! it shall pass, shall change, the heritage,
Of vain-crowned kingdoms; not all time
subdues
Thy strength; thy crown endures from age to
age.

Thy God desired thee for a dwelling-place;
And happy is the man whom He shall
choose,
And draw him nigh to rest within thy space.

Happy is he that waiteth:—he shall go
To thee, and thine arising radiance see
When over him shall break thy morning glow;

And see rest for thy chosen; and sublime
Rejoicing find amid the joy of thee
Returned unto thine olden youthful time.

8

ON THE WAY TO JERUSALEM

Beautiful height! O joy! the whole world's
gladness!

O great King's city, mountain blest!
My soul is yearning unto thee—is yearning
From limits of the west.

The torrents heave from depths of mine heart's
passion,
At memory of thine olden state,
The glory of thee borne away to exile,
Thy dwelling desolate.

And who shall grant me, on the wings of
eagles,
To rise and seek thee through the years,
Until I mingle with thy dust beloved,
The waters of my tears?

I seek thee, though thy King be no more in
thee,
Though where the balm hath been of old—
Thy Gilead's balm—be poisonous adders
lurking,
Winged scorpions manifold.

Shall I not to thy very stones be tender?

Shall I not kiss them verily?

Shall not thine earth upon my lips taste
sweeter

Than honey unto me?

33

TO THE BRIDEGROOM

Rejoice, O young man, in thy youth,
And gather the fruit thy joy shall bear,
Thou and the wife of thy youth,
Turning now to thy dwelling to enter there.

Glorious blessings of God, who is One,
Shall come united upon thine head;
Thine house shall be at peace from dread,
Thy foes' uprising be undone.
Thou shalt lay thee down in a safe retreat;
Thou shalt rest, and thy sleep be sweet.

In thine honour, my bridegroom, prosper and
live;
Let thy beauty arise and shine forth fierce;
And the heart of thine enemies God shall
pierce,
And the sins of thy youth will He forgive,
And bless thee in increase and all thou shalt
do,
When thou settest thine hand thereto.

And remember thy Rock, Creator of thee,
When the goodness cometh which He shall
bring;
For sons out of many days shall spring,
And e'en as thy days thy strength shall be.
Blessèd be thou when thou enterest,
And thy going out shall be blest.

'Mid the perfect and wise shall thy portion lie,
So thou be discreet where thou turnest thee;
And thine house shall be builded immovably,
And "Peace" thou shalt call, and God shall
reply;
And peace shall be thine abode; and sealed
Thy bond with the stones of the field.

Thy glory shall rise, nor make delay;
And thee shall He call and choose; and thy
light
In the gloom, in the darkness of the night,
Then shall break forth like the dawn of day;
And out from the shining light of the morn
Shall the dew of thy youth be born.

38

FORSAKEN

(The Hebrew text is translated from an Arabic song)

I am of little worth, and poor, apart

From him, my glory; and amid the years

My form grows like a shadow; till my heart

Is old, but not by my years' number; lo,

My witnesses:—the number of the years

Of this my sojourning. Nay, but I grow

So old in his forsaking.—If in truth

He shall come back to me amid the years,

Then shall come back to me with him my youth.

47

HAST THOU FORGOTTEN?

My Love! hast Thou forgotten
Thy rest
Upon my breast?
And wherefore hast Thou sold me
To be enslaved for aye?
Have I not followed Thee upon the way
Of olden time within a land not sown?
Lo! Seir and Mount Paran—nor these alone—
Sinai and Sin—yea these
Be all my witnesses.

For Thee my love was ever,
And mine
Thy grace divine;
And how hast Thou apportioned
My glory away from me?
Thrust unto Seir, pursued, sent forth to flee
Until Kedar, nor suffered to abide;
Within the Grecian fiery furnace tried;
Afflicted, weighed with care,
With Media's yoke to bear—

And is there any to redeem but Thee?
Or other captive with such hope above?
O give Thy strength to me,
For I give Thee my love!

60

VISION OF GOD

To meet the fountain of true life I run;
Of this so vain and empty life I tire.
To see my King's face is my sole desire;
Beside Him have I fear or dread of none.

O that a dream might hold Him in its bond!
I would not wake; nay, sleep should ne'er
depart.
Would I might see His face within my heart!
Mine eyes would never ask to look beyond.

62

WONDERFUL IS THY LOVE

Let my sweet song be pleasing unto Thee—
The incense of my praise—
O my Belovèd that art flown from me,
Far from mine errant ways!
(But I have held the garment of His love,
Seeing the wonder and the might thereof).
The glory of Thy name is my full store—
My portion for the toil wherein I strove:
Increase the sorrow:—I shall love but more!
Wonderful is Thy love!

66

THE LORD IS MY PORTION

Servants of time, lo! these be slaves of slaves;
But the Lord's servant hath his freedom
whole.

Therefore, when every man his portion craves,
"The Lord God is my portion," saith my
soul.

69

UNTIL DAY AND NIGHT SHALL CEASE

Lo! sun and moon, these minister for aye;
The laws of day and night cease nevermore:
Given for signs to Jacob's seed that they
Shall ever be a nation—till these be o'er.
If with His left hand He should thrust away,
Lo! with His right hand He shall draw them
nigh.
Let them not cry despairing, nay, nor say:
Hope faileth and our strength is near to die.
Let them believe that they shall be alway,
Nor cease until there be no night nor day.

73

GOD IN ALL

O Lord, where shall I find Thee?
All-hidden and exalted is Thy place;
And where shall I not find Thee?
Full of Thy glory is the infinite space.

Found near-abiding ever,
He made the earth's ends, set their utmost bar;
Unto the nigh a refuge,
Yea, and a trust to those who wait afar.
Thou sittest throned between the Cherubim,
Thou dwellest high above the cloud-rack dim.
Praised by Thine hosts and yet beyond their
praises
Forever far exalt;
The endless whirl of worlds may not contain
Thee,
How, then, one temple's vault?

And Thou, withal uplifted
O'er man, upon a mighty throne apart,
Art yet forever near him,
Breath of his spirit, life-blood of his heart!
His own mouth speaketh testimony true
That Thou his Maker art alone; and who
Shall fear Thee not, for lo! upon their shoulders
Thy yoke divinely dread!
Who shall forbear to cry to Thee, That givest
To all their daily bread?

Longing I sought Thy presence;
Lord, with my whole heart did I call and pray,
And going out toward Thee,
I found Thee coming to me on the way;
Yea, in Thy wonders' might as clear to see
As when within the shrine I looked for Thee.
Who saith he hath not seen Thee? Lo! the
heavens
And all their host, aflame
With glory, show Thy fear with speech un-
uttered,
With silent voice proclaim.
And can the Lord God truly—

God, the Most High—dwell here within man's
breast?

What shall he answer, pondering—
Man, whose foundations in the dust do rest?
For Thou art holy, dwelling 'mid the praise
Of them that waft Thee worship all their
days.

Angels adoring, singing of Thy wonder,
Stand upon Heaven's height;
And Thou, enthroned o'erhead, all things
upholdest
With everlasting might.

76

A NEW SONG

The day the saved of God
Traversed the deep dryshod,
Then a new song
Sang Thy redeemèd throng.

Lo, sunken in deceit
The Egyptian daughter's feet,
The while, the Shulamite
Went shod in fair delight.¹
Then a new song
Sang Thy redeemèd throng.

All that on Jeshurun gaze
Shall see him shrined in praise,²
For Jeshurun's God arose
Acclaimèd by his foes.
Then a new song
Sang Thy redeemèd throng.

Thy banners Thou wilt set
O'er those remaining yet,
And gather those forlorn
As gathering ears of corn.
Then a new song
Sang Thy redeemèd throng.

¹ See note 1 in prose version.

² See note 3 in prose version.

These that have come to Thee
Under Thy seal to be,
They from the birth are Thine,
Bound by a holy sign.

Then a new song

Sang Thy redeemèd throng.

Their token show to all
Whose eyes upon them fall:
Lo, on their garment's hem
The fringe ordained for them!

Then a new song

Sang Thy redeemèd throng.

For whom then are they sealed?
Let truth now be revealed:
Whose is the seal, and who
Shall claim the thread of blue?

Then a new song

Sang Thy redeemèd throng.

Ah, take her as of yore,
And cast her forth no more;
Let sunlight crown her day
And shadows flee away.

Then a new song

Sang Thy redeemèd throng.

For Thy belovèd throng
Still come to Thee with song,
Singing with one accord:
Now who is like Thee 'mid the gods, O Lord!

Still Thy redeemèd throng

Sing a new song.

79

NATURE AND LAW

The words of God are pure
And precious more than gems in fair display;
They are bound up in hearts for ever, yea,
In souls are held secure.

All speech grows weary in pursuit that flies
After His endless praise—
For what hath one of numbered days
To do with infinite eternities?—
As clouds above the dust, above him
soar God's ways.

What of the mind cut short?
And reason that is lacking strength to know?
How should it grasp the way of power—so
Impregnable a fort?

Silence before Him, all that speak of Him!
And perish all their thought!
Only the works His hand hath wrought
Let them declare, and may their lips o'erbrim
With singing and their voice be loud with
praises fraught.

Tongues be fulfilled of speech,
Exalting, crowning, telling o'er His praise;
Souls be extolling, still discerning ways
To learn and tell and teach.

But how shall I all humbly seek the Lord?
Oblation once I gave
Within His house—and "From the grave"
He said, "I yet will lift them at My word,
And I will be a father to the sons I save."

But strange are all the lands;
One cannot bring a gift without alloy.
Rebuild the chiefest city! Find Thy joy
As once from holier hands.

Wisdom is withered that abode in state
In hearts exceeding wise,
For all they thought and did devise
Is other than He knoweth; yea, too great,
Too many are His works for sight of wisdom's
eyes.

His wonders manifold
Bring daily marvels new in fruitful throngs.
These give to Him, unceasing, only songs,
In numbers all untold.

Behold, clear witnesses enough are Thine!
All mountains under Heaven
They fill; on every form is graven
The seal of God; and all about them shine
The kindred lights in heaven and earth of
stars twice seven.

For seven in the height
There shine the seven lamps in earthly guise,
Given to so illume the earth-dimmed eyes
To look upon His light.

80

SLEEPER, WITH HEART AWAKE

O Sleeper with heart that waketh,
Burning and tempest-torn,
Go, shake thee, walk with My radiance
Upon thee borne.

Rise up, ride on and prosper:
A star shall guide thy quest,
Till he that lay down in the dungeon
Reach Sinai's crest.

Let not their soul be joyful
Which talk of Zion's despair,
For there My heart is ever,
And Mine eyes are there.

I reveal Myself and I hide Me,
I am wroth, I restrain the rod;
For who should pity My children
But I, their God?

NOTES ON TEXT

NOTES ON TEXT

5

להתעופף חמשים

Ll. 9-10 [וְתִאָּחֶזָה] The ו signifies "since (thou still)", as in Gen. 26,27: וְאַתָּם שְׂנֵאתֶם; similarly for הֲלֹא Halper reads וְלֹא; I have called attention in the notes *ad loc.* to the fact that this is an unnecessary correction introduced by Luzzatto, in conflict with the testimony of the manuscript.

L. 27. [וְיִמוּטוּ] Kal, comp. Deut. 32, 35 and Isa. 54,10; the irregular vowel is due to the intended homophony with the verbs in l. 28, but this stylistic effect would be lost if we read וְיִמוּטוּ with Halper.

L. 50. [וְבִרְזָלִי אֲדָנִים] So Ms. Oxford 1970; Luzzatto, following MS. Oxford 1971, has וְבִרְזָלִי אֲבָנִים, for which Halper suggests וְבִרְזָל וְאֲבָנִים.

L. 62. [הַעֲצָמִים] So in the manuscripts which I have used, with the masc. suffix on account of the following adjective; the reading הַעֲצָמוֹת, which Halper prefers, should be ascribed to the haste of a copyist, who undoubtedly was familiar with Ez. 37, 4.

L. 68. [וְיִתְחַבֵּל] So the manuscripts. The sense is: He

who observes the night sees a Mooress (the blackness of the night) in a dress interwoven with gold threads, and purple blue plains (sky and sea), set with jewels (the stars in heaven and their reflection in the mirror of the sea); comp. the following verses and שֶׁחֲכַל דּוֹמָה לִים וַיִּם דּוֹמָה לָרִקִּיעַ in *Soṭa* 17a, *Hul.* 89a, *Men.* 43b. I consider Edelmann's reading וּבְחֶכֶּלֶת, preferred by Halper, as a scribal error or a misprint.

- Ll. 73-74. עֲרִיִּים עֲרִי יָם עֲרִי לָיִל Halper corrects and reads עֲרִיִּים for עֲרִי יָם, following MS. Amram against all other texts, עֲרִי לָיִל for עֲרִי לָיִל. The obvious correction עֲרִיִּים is found also in S. Joseph, *Gibeat Saul*, p. 108, who, however, retains עֲרִי לָיִל, though apparently vocalizing it עֲרִי לָיִל. I cannot imagine that the poet wishes to designate sky and sea as ornaments of the night, nor do I find an analogy to this daring picture in any other poet. As long therefore as there is not a better reading or a MS. confirmation of this emendation, I shall cling to the traditional text, of which it can by no means be said that it "makes no sense". The poet says, while applying עֲרִי to space and time: "as far as the sea stretches, as long as the night lasts—smooth watery mirror and clear celestial canopy". This thought is by no means unworthy of expression.

יפה נוף משוש תבל

It is difficult to establish definitely the metre of this poem. I have previously construed it as Basit (*Diwan* and שער השיר, p. 96) and hence vocalized לָךְ in l. 2; later I abandoned this view (without giving up my theory with reference to anacrusis; comp. note to No. 68, l. 10, further below) and saw in it a Ṭawil, whence I vocalized לָךְ (מבחר השירה העברית, p. קפג) without introducing any other changes, because I believe that *fa'lun* is admissible for *fa'ulun* (— — for ~ ~ —); comp. my *Studien zu den Dichtungen Jeh. ha-Levis*, p. 26, n. 2; comp. also No. 9 of this collection and the note in *Diwan*, I, 137. Halper ("The Scansion, etc." in *JQR.*, N. S., IV, 169ff.) likewise takes the metre for Ṭawil, but he does not admit a change of metrical feet, preferring to change the text in six places. These changes I consider quite gratuitous. It is inconceivable to me how a connoisseur of language and poetry of Dr. Halper's rank could assume that Halevi said: וְאֵין בְּךָ מְלָכִיךְ (comp. the vocalization and word-order in Jer. 8,19). מְלָכִיךְ is amorphous and anomalous, having no analogy in Scripture; the reference to Eccles. 10,17 is without importance, for אֲשֶׁרִיךְ is sing. despite the י, but even if we follow Ibn Gikatilla in declar-

ing it a plural, then it is just a plural which by exception appears vocalized as a sing.; but I find no evidence at all for a suffixed noun vocalized half as a sing. and half as a plural.

26

למבחר החתנים

- Ll. 2-3. [יָחִים—יָחִים], comp. note *ad loc.* (*Diwan*, II, notes, p. 13); according to the correction introduced here (following the reading of Saphir quoted by Harkavy, III, 186) the sense is as follows: "The friend, from whom they (the friends gathered at the wedding feast) are far away, wishes to see them with his eyes, but his heart sees them as if they were standing before him."

32

בת שחר

- L. 2. The reading given seems to me better than that of Davidson: וְלִקְוֹל שִׁירָה נְעוּרָה.
- L. 8. [מְרַקְחִים] Davidson: מרחקים.
- L. 13. [מְדוּרִיָּה] Davidson: [חִיּוֹם—מְדוּרִיָּה] Davidson: כִּיּוֹם (MS. בִּיּוֹם).
- L. 15. [יְשֻׁלָּם] So Davidson, better than יְשֻׁלִּים of my archetype.
- L. 18. [עֲפָרְתָּ נָה] better than Davidson: עֲפָרָה נָה.
- Ll. 19-22. I follow Davidson's better readings, down to

אָף, which is wanting in his archetype and for which he substitutes נא. The sense is given in my notes to the *Diwan*, II, 34; the linguistic difficulties, which called forth my remark: וכוונת הבית פשוטה, are thus removed.

L. 25. יוֹנָה [בָּרָה] Davidson: יוֹנָה.

L. 26. שָׁחַר פְּנִיָּה שָׁחַר [שָׁחַר פְּנִיָּה שָׁחַר] This is Davidson's reading; the sense is: "he who sees (literally: searches) her face sees the splendour of the stars". This reading is more interesting than that of the *Diwan*: שָׁחַר פְּנִיָּה שָׁחַר, which is adopted in the translation.

L. 27. אֶל [אֶל] So also Davidson; Ex. 25,37: עַל.

33

שִׁמְחָה בַּחֹר

L. 18. אִם [אִם] The manuscripts have: חָם וְכִין; perhaps we should read חָם מְחִי חָם.

35

עֲדֵי עֵשׂ יְעֹפֶף

L. 1. יִרְדְּפוּנִי [יִרְדְּפוּנִי]. The vocalization יִרְדְּפוּנִי suggested by Halper (*JQR.*, l. c., p. 164 and 206) would be admissible, but since the given vocalization is corroborated in the Bible (Ps. 7,6) there is no ground for the assumption that the poet employed poetic license *metri causa*.

לפרוד

- L. 1. [נְדָלוֹתִי] *Plene* (following Ps. 142,7), because we usually find it so in these forms; hence also נְקָלוֹתִי (despite 2 Sam. 6,22), in order to emphasize the inner rhyme visually. S. Joseph (*l. c.*, p. 300) would like to write נְקָלֹתִי, but then נְדָלֹתִי (Ps. 116,6) would also have to be preferred, as in Kämpf, *Nichtandal. Poesie*, II, 226.—[לְפָרוֹד] In Edelmann, *נוני אקספרד* p. 25, the reading כפרוד is an error due to haste (for the manuscript underlying it, MS. Oxford 1970, exhibits our reading), which S. Joseph would like to retain. The fortunately preserved Arabic text (ממא הנרח), is against it.
- L. 6. [יְשׁוּבָנִי] I accept this correction of Joseph.

בך הגביר יצחק

- L. 8. [מִתְפַּנֵּקָה and מִתְעַנְנָה] refer as well to אָרֶץ (l. 1) as to בַּח (l. 7), and there is no cause for reading in l. 7 בְּלָבוֹשׁ instead of בָּלָבוֹשׁ (as suggested by Joseph *l. c.*, p. 189).
- L. 10. [סְבִיבָה בְּסוֹחַ] So three manuscripts, among them the one used by Edelmann; it is therefore again an error of haste when in *נוני אקספרד* p. 41, he prints סְבִיבָה. S. Joseph corrected the text—before

the reading of the manuscripts was known—into סְבִיבָה הַקְסוֹת, which is possible but cannot be maintained against the evidence of three manuscripts. The explanation which he offers is very far from sound, as in general he tries to read into the poem thoughts which are not contained in it (comp. for instance, his forced construction of ll. 23-30). I cannot deal with this matter here at greater length.

L. 26. [זוֹרֶקֶת] has reference to עֵב in the preceding line (femin. 1 Kings, 18,44.)

L. 48. [מַעֲתֵקֶת] comp. my note *ad loc.*, but it is possible that the poet wants to have it understood in the sense of עֲתֵק (comp. Job, 21,7 and elsewhere, further Ibn Ganah *s. v.*): she intones a doubly powerful song. Joseph (and also Bacher) would like to read מַמְתֵקֶת, but since this word occurs above, l. 28, in a rhyme, he tries to force upon it there a sense (לִשׁוֹן עֵצָה כְּלוֹמֵר מַחֲיָעָצָה) which it has nowhere else, not even in the passage Ps. 55, 15 quoted by him as proof.

L. 56. [מַחֲנֶה] Joseph wants to read מַחֲנֶה, which is possible. To emend וְלֵךְ into וּבֵךְ I consider unnecessary; comp. הִוְעֵק-לִי 2 Sam. 20,4.

L. 58. [וְלִתְעַלְמָה] without Mappik, as found in some editions of Job 28,11; other editions exhibit there וְתַעֲלָמָה, but this reading would lead to misinter-

pretations, such as may be seen in Joseph, p. 196, who construes Edelman's slips of the pen (ולחעלמיה מורקת: p. 41, גנוי אקספרד) as readings and endeavors to defend them.

40

שמואל הנגיד

- L. 1. [מְזוֹרִים] with Dagesh in the נ, as Nah. 3,17.
- L. 14. [בִּין] Joseph, p. 199, suggests בבין *metri causa*, after having denied in a note on the preceding page that the poem has any metre.
- L. 22. [נְהִיָּם] Participle Niph'al; Joseph, p. 199, suggests נוהים (Kāal) despite the fact that the only passage where the verb נהה occurs in the sense intended here (1 Sam. 7,2) exhibits the Niph'al.
- L. 29 [אֶנִּי] Four syllables are found in hemistichs elsewhere (even 1a); Joseph's suggestion to read אֶנִּי is not acceptable.
- L. 32 [וְחִי] Joseph (p. 200) wants to emend it to וּמְחִיָּה (probably so for וּמְחִי of the edition), by analogy with מְרַפֵּא, but a noun corresponds with a noun, not a participle.

41

לנדר משה

- L. 55. [חֲרָשִׁים] Following a correction by Ch. N. Bialik in the second edition of the *מבחר השירה העברית*,

which is to appear soon; the difficulties of the verse are now removed.

- L. 65. וְנָקַל Participle, like the following וְנָדְמָה, as suggested by Joseph, would be a Perfect and out of place here.

52

יָדַע מִכְּאֲבֵינוּ

- L. 1. מִכְּאֲבֵינוּ] So all the texts in keeping with Ex. 3,7; the rhyme requires מִכְּאֲבֵתֵינוּ, in which case the *Pathah furt.* of יָדַע would not be counted metrically.

68

כֹּלָה לַךְ כֹּלָתָהּ

- L. 2. חֲלָתָהּ] The ל without Dagesh, *metri causa*, as שֶׁלָּחָה Ez. 17,7; 31,4 *et al.*
- L. 10. וְנִפְשָׁה with short syllable before the metre *Mustaf-ilun*, in spite of Halper's conclusions (*JQR.*, l. c., p. 169 and 183).

72

כִּי בֵּא אוֹר

- L. 5. In the literal quotation of Bible verses the metre is neglected, as I have often pointed out. In this poem there is another instance in l. 9. In view of this the correction עָדִי for עָר (Prov. 6,9) in l. 16 may be superfluous.

שלום לך יום השביעי

- L. 6. [שעשועי] This reading is better than מרגועי, because it does not force us to read a *Shewa quiescens* as *Shewa mobile*.
- L. 27. [שירי יְדִידוֹת] So in the Karaite Prayer Book (ed. Wien 1854, vol. IV, p. צב); שִׁיר אֵל יְדִידוֹת cannot be explained; שִׁיר יְדִידוֹת (Halberstam in Luzzatto, שִׁיר הַיְדִידוֹת, טל אורות, p. 2, n. 4) is against the metre; שִׁיר הַיְדִידוֹת, as found in some editions (so שבחי אלהים, Oran 1885 p. נ), can be looked upon only as an awkward correction.

מקורות השירים

דיואן = דיואן רי"ה י"ל ע"י חיים בראדי.
שער = שער השיר להנ"ל.

מבחר = מבחר השירה העברית להנ"ל.
שד"ל = דיואן רי"ה י"ל ע"י שד"ל.

הרכי = רבי יהודה הלוי קובץ שיריו ומליצותיו י"ל ע"י אברהם אליהו הרכי.

- 1 דיואן ח"ב צד 155 סי' א (הערות צד 108); מבחר צד קע"ט סי' 1.
- 2 דיואן ח"ב צד 155 סי' ב (הערות צד 109); מבחר צד קע"ט סי' 2; הלפר Post Biblical Hebrew Literature ח"א 78.
- 3 דיואן ח"ב צד 159 סי' ג (הערות צד 113).
- 4 דיואן ח"ב צד 160 סי' ד (הערות צד 114).
- 5 דיואן ח"ב צד 160 סי' ה (הערות צד 114); מבחר צד ק"פ סי' 3; הלפר Post Biblical Hebrew Literature ח"א צד 81.
- 6 דיואן ח"ב צד 164 סי' ו (הערות צד 118); מבחר צד קפ"א סי' 4.
- 7 דיואן ח"ב צד 167 סי' ז (הערות צד 121).
- 8 דיואן ח"ב צד 167 סי' ח (הערות צד 122); מבחר צד קפ"ג סי' 5.
- 9 דיואן ח"ב צד 168 סי' ט (הערות צד 123).
- 10 דיואן ח"ב צד 169 סי' י (הערות צד 124); מבחר צד קפ"ג סי' 6.
- 11 דיואן ח"ב צד 170 סי' י"א (הערות צד 124).
- 12 דיואן ח"ב צד 171 סי' י"ב (הערות צד 127).
- 13 דיואן ח"ב צד 172 סי' י"ג (הערות צד 128); מבחר צד קפ"ג סי' 7.
- 14 דיואן ח"ב צד 174 סי' י"ד (הערות צד 130).
- 15 דיואן ח"ב צד 174 סי' ט"ו (הערות צד 130).

- 16 דיואן ח"ב צד 175 סי' ט"ז (הערות צד 131).
- 17 דיואן ח"ב צד 180 סי' י"ח (הערות צד 133).
- 18 דיואן ח"ב צד 180 סי' י"ט (הערות צד 134).
- 19 דיואן ח"ב צד 182 סי' כ (הערות צד 136).
- 20 דיואן ח"ב צד 183 סי' כ"א (הערות צד 136).
- 21 דיואן ח"ב צד 183 סי' כ"ב (הערות צד 138).
- 22 דיואן ח"ב צד 184 סי' כ"ג (הערות צד 138); שער צד 96 סי' 83; מבחר צד קפ"ז סי' 9.
- 23 דיואן ח"ב צד 3 סי' א (הערות צד 3); מבחר צד קע"ח סי' 5.
- 24 דיואן ח"ב צד 7 סי' ד (הערות צד 7); שער צד 92 סי' 77; מבחר צד קע"ה סי' 1.
- 25 דיואן ח"ב צד 12 סי' ז (הערות צד 11).
- 26 דיואן ח"ב צד 13 סי' ט (הערות צד 13).
- 27 דיואן ח"ב צד 18 סי' ט"ז (הערות צד 18).
- 28 דיואן ח"ב צד 19 סי' ט"ז (הערות צד 19).
- 29 דיואן ח"ב צד 20 סי' י"ח (הערות צד 21); מבחר צד קע"ח סי' 3.
- 30 דיואן ח"ב צד 21 סי' כ (הערות צד 22).
- 31 דיואן ח"ב צד 29 סי' כ"ה (הערות צד 32).
- 32 דיואן ח"ב צד 29 סי' כ"ו (הערות צד 33). נדפס גם ע"י הח' ר"י דוידואן על פי כ"י בעתון *JQR. N.S., Vol. IV, p. 86* והוא מיחס אותו לר' יוסף בן צדיק. שהוא מחברו של השיר הבא אח"ז בכ"י. אולם ממה שנרשם על השיר שלאחריו, מנשח אחר לבן צדיק יש ללמוד, שהשיר שלפנינו איננו לו, והמעתיק העתיק לעצמו שירים ממשוררים שונים שישרו בעיניו.
- 33 דיואן ח"ב צד 34 סי' ל"ד (הערות צד 39).
- 34 דיואן ח"ב צד 37 סי' ל"ו (הערות צד 41).
- 35 דיואן ח"ב צד 45 סי' מ"ו (הערות צד 49).

- 36 דיואן ח"ב צד 51 סי' נ"ב (הערות צד 57).
- 37 דיואן ח"ב צד 53 סי' נ"ג (הערות צד 59).
- 38 דיואן ח"א צד 135 סי' צ"ב (הערות צד 219).
- 39 דיואן ח"א צד 82 סי' ס (הערות צד 141).
- 40 דיואן ח"א צד 85 סי' ס"א (הערות צד 146).
- 41 דיואן ח"א צד 154 סי' ק"א (הערות צד 251); מבחר צד קע"ב סי' 1.
- 42 דיואן ח"ב צד 80 סי' ה (הערות צד 74); שער צד 94 סי' 81.
- 43 דיואן ח"ג צד 266 סי' קמ"א; מבחר צד קס"ז.
- 44 דיואן ח"ג צד 228 סי' קכ"ז; מבחר צד קנ"ד סי' 1.
- 45 דיואן ח"ג צד 226 סי' קכ"ד; שער צד 100 סי' 89; מבחר צד קנ"ד סי' 4.
- 46 שער צד 104 סי' 95.
- 47 דיואן ח"ג צד 4 סי' ג; מבחר צד קס"ט סי' 3.
- 48 דיואן ח"ג צד 89 סי' מ"ז; שער צד 109 סי' 101.
- 49 שער צד 112 סי' 103.
- 50 שער צד 113 סי' 104.
- 51 דיואן ח"ב צד 221 סי' י' (הערות צד 165); מבחר צד ק"ע סי' 7.
- 52 דיואן ח"ג צד 111 סי' נ"ד.
- 53 מבחר צד קנ"ד סי' 6.
- 54 מבחר צד קס"ט סי' 2.
- 55 דיואן ח"ג צד 143 סי' ע"ה.
- 56 דיואן ח"ג צד 116 סי' נ"ח; מבחר צד קנ"ג סי' 3.
- 57 דיואן ח"ג צד 74 סי' ל"ז.
- 58 דיואן ח"ב צד 294 סי' ע"א (הערות צד 273).
- 59 דיואן ח"ג צד 145 סי' ע"ז; שער צד 101 סי' 90; מבחר צד קנ"ג סי' 1.
- 60 דיואן ח"ב צד 296 סי' ע"ה (הערות צד 275); מבחר צד קע"א סי' 8.

- 61 מבחר צד קנ"ח סי' 1.
- 62 מבחר צד ק"ע סי' 4.
- 63 שד"ל דף ט"ז ע"ב סי' מ"ג.
- 64 מבחר צד קנ"ד סי' 5.
- 65 דיואן ח"ב צד 300 סי' פ"ב (הערות צד 278).
- 66 דיואן ח"ב צד 300 סי' פ"ג (הערות צד 279).
- 67 דיואן ח"ב צד 304 סי' פ"ח (הערות צד 284).
- 68 דיואן ח"ג צד 144 סי' ע"ו.
- 69 דיואן ח"ב צד 307 סי' צ (הערות צד 289).
- 70 דיואן ח"ג צד 230 סי' קכ"ח.
- 71 שד"ל דף כ"ה ע"א סי' ס"ו.
- 72 שד"ל דף כ"ח ע"ב סי' ע.
- 73 דיואן ח"ג צד 150 סי' פ"ב; מבחר צד קנ"ז.
- 74 שד"ל דף ל"ו ע"ב סי' פ.
- 75 דיואן ח"ג צד 65 סי' ל"ב; מבחר צד קנ"ג סי' 2.
- 76 דיואן ח"ג צד 62 סי' ל.
- 77 הרכבי ח"ב צד 126 סי' כ"ט (הערות שם צד 209).
- 78 דיואן ח"ג צד 66 סי' ל"ג.
- 79 דיואן ח"ג צד 78 סי' ל"ט.
- 80 דיואן ח"ג צד 67 סי' ל"ד.

מפתח השירים על סדר הא"ב

106	ידע מכאבינו	87	אדני נגדך
127	יה שמך	136	איה אלהי אליהו
97	יודעי ינוני	103	איכה כלילת יופי
18	יום נכספה נפשי	99	אין זולתך לגאול
66	יונה על אפיקי מים	33	אך לבבי ימאן
118	יונת רחוקים	113	אלי רפאני
114	יחידה	144	אמרות האל טהרות
109	יעבור עלי רצונך	111	את שמך לברך
19	יפה נוף משוש תבל	143	בביתך מחנה
108	יקרה שכנה גויה	53	בין ההרסים
116	יריעות שלמה	62	בין עצי עדן
93	ישנה בחק ילדות	71	בך הגביר יצחק
147	ישן ולבו ער	39	בכנפי נשרים
134	כבודך מלא עולם	58	בת שחר
32	כבוד למצרים	64	גן עדנו
57	כוכבי תבל	120	היצור והיצר
112	כי ארו עיני	46	הפרידה
130	כי אשב בחשך	82	הרב ברוך
132	כי בא אור	8	הר העברים
125	כלה לך כלתה	96	השכחת
119	כל כוכבי בקר	38	וזה היאור לעד
2	לבי במורח	138	ולבי ראך
10	להתעופף חמשים	9	חלומי
115	לו אחזה פניו	121	חלקי אדני
52	למבחר החתנים	110	ידועת אמונות

63	עדי עש יעופף	14	למען בית אלהינו
122	עדנה עדי עד	78	לנד משה
56	עלי תפוח	69	לפרוד
51	עפרה	36	מדברי נף
55	צביה	54	מה תעלה שמש
3	ציון הלא תשאלי	94	מי כמוך
105	קלוני על כבוד שמך	37	מסעי ארון הברית
139	שירה חדשה	20	משברי ים
141	שלום לך יום השביעי	117	נפלאה אהבתך לי
75	שמואל הנגיד	90	עבד אלוה
60	שמח בחור	45	עבד לאהבה
		126	עד יום וליל

JEHUDA HALEVI Selected Poems

Translated from the Hebrew
and with an Introduction by Nina Salaman
From the critical text edited by Heinrich Brody
JPS Library of Jewish Classics

The gift of poetry, deeply cherished by the Jews of medieval Spain, reached its highest development in the poems of Jehudah Halevi. Born in Toledo in 1086, Jehudah Halevi—physician, philosopher, poet—is the radiant sun in the Golden Age of Spanish Jewry.

Heine described him as “God-kissed.” His soul, bound up with profound love for his people, hungered to return to the lost land of Zion. In 1141 he set out on a journey to Palestine. His poems describe the hardship of the voyage, the stormy seas, the exquisite loveliness of the coming of evening, and the star-filled canopy of sky over the sea. Everywhere he went—Alexandria, Cairo, Tyre, Damascus—the Jews welcomed him with warmth and urged him to abandon his perilous pilgrimage. But he continued his journey. Tradition tells us he was slain by an Arab horseman when at last he reached his goal and was singing his great Song to Zion by the ruins he had all his life longed to see.

This edition of the poetry of Jehudah Halevi, reissued now as virtually a facsimile of the original 1923 edition, is part of the ongoing effort of the Jewish Publication Society to make their Schiff Library of Jewish Classics available to a new generation of readers.